

TRANSFORMATIONAL EVANGELISM
TO REACH POSTMODERN
GENERATIONS

Karen Stewart

BA, Ottawa University, 1999
MATs, Golden Gate Theological Seminary, 2002

Mentors

Walter Mack Jr., DMin
Herbert Miller II, DMin

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
May 2021

**United Theological Seminary
Dayton, OH**

**Faculty Approval Page
Doctor of Ministry Final Project**

**TRANSFORMATIONAL EVANGELISM
TO REACH POSTMODERN
GENERATIONS**

by

Karen Stewart

United Theological Seminary, 2021

Mentors

Walter Mack Jr., DMin
Herbert Miller II, DMin

Date: _____

Approved:

Faculty Mentor:

Associate Dean of Doctoral Studies:

CONTENTS

ABSTRACT	v
ACKNOWLEDGEMENTS	vi
DEDICATION	viii
LIST OF ILLUSTRATIONS	ix
LIST OF ABBREVIATIONS	x
EPIGRAPH	xi
INTRODUCTION	1
CHAPTER	
1. MINISTRY FOCUS	8
2. BIBLICAL FOUNDATIONS	36
3. HISTORICAL FOUNDATIONS	63
4. THEOLOGICAL FOUNDATIONS	92
5. INTERDISCIPLINARY FOUNDATIONS	115
6. PROJECT ANALYSIS	133
APPENDIX	
A. CHURCHWIDE AND SMALL GROUP SURVEY	158
B. CHURCHWIDE AND SMALL GROUP SURVEY RESULTS	162
C. TRANSFORMATIONAL EVANGELISM CLASS LESSON PLANS, POWERPOINT PRESENTATIONS, AND HOMEWORK ASSIGNMENTS	171

D.	TRANSFORMATIONAL EVANGELISM SMALL GROUP PRE- AND POST-TEST RESULTS.....	226
E.	TRANSFORMATIONAL EVANGELISM SMALL GROUP LESSON 5 ASSIGNMENT: WITNESSING PLANS.....	231
F.	TRANSFORMATIONAL EVANGELISM SMALL GROUP JOURNALS	235
	BIBLIOGRAPHY	268

ABSTRACT

TRANSFORMATIONAL EVANGELISM TO REACH POSTMODERN GENERATIONS

by
Karen Stewart
United Theological Seminary, 2021

Mentors

Walter Mack Jr., DMin
Herbert Miller II, DMin

The context is First Institutional Baptist Church in Phoenix, Arizona. The purpose is to assist a traditional, aging congregation to do effective evangelism in a changing culture resulting in a transgenerational/family-friendly congregation. The hypothesis theorizes that when a congregation addresses barriers for younger generations that include cultural analysis, an evangelistic strategy can be developed to reach a transgenerational population. The study is qualitative through surveys and questionnaires to identify internal cultural norms. It includes pre and post-tests to chart evangelistic and cultural leaning. The result will be an evangelism training designed with the congregation and community in mind.

ACKNOWLEDGEMENTS

This dissertation would not exist if it were not for the loving support, care, concern and prayers of the First Institutional Baptist Church Congregation (FIBC). The FIBC membership has encouraged me every step of the way. My Transformational Evangelism small group made this project possible. They were transparent in your discussions and open and honest in your work.

I would also like to thank Dr. William Smith and Dr. Staccato Powell who served and my contextual and professional associates, respectively. Dr. Smith has been with me and reading my work since my very first paper. He also attended every, single small group session with me and debriefed after each session. Dr. Powell has helped me navigate the dissertation and project process in a pandemic! Thank you both for your feedback. It has been invaluable.

My associates' pool was made complete by my husband and Senior Pastor of FIBC, Dr. Warren H. Stewart, Sr. Thank you for supporting this work and for supporting me. This process required that we miss some of our meals together and kept me up until the early hours of the morning, but you never complained having "been there and done that." Your support encouraged me to write while even on vacation. Thank you. You can never know how much that meant to me.

I also want to thank the Mentors and students of the Mack/Miller Fellows. Dr. Sir Walter Mack, Jr. and Dr. Herbert Miller were instruments used by God to help mold this ball of clay into a scholarly student. Blessing on you both for how you shape your

students. And, to my fellow fellows! This journey had bound us together. I am grateful for this.

Finally, I want to thank my family. My parents, my sister, my daughter and son-in-love, all the Stewarts, all my grandchildren, and my nieces and nephews. You have sacrificed my presence over the past three years due to the need to read, write, and work. Thank you for your understanding. I appreciate your continued encouragement and reminder that one day this process will be over and worth it.

This has been a journey and I am thankful to God for the process.

DEDICATION

This dissertation is dedicated to my parents, Deacons Elmer and Dolores Curry. Without their love and support, none of this would have been possible. My father lived to see me make it through the first half of the process. His spirit has with me through to the end. My father used every opportunity he had to be a witness for Jesus Christ. My mother is the queen of hospitality. Everyone is welcome in her presence, in her home, and at her table. I am who I am today because of them.

ILLUSTRATIONS

Figures

1	A view of Fort George with the City of New York	78
2	Prospect of the City of New York.....	78
3	FIBC logo crest	126
4	Demographics of active membership.....	134

Tables

1	Demographics of active membership.....	134
---	--	-----

ABBREVIATIONS

ASU	Arizona State University
COVID-19	Coronavirus Disease 2019
CQ	Contextual Intelligence
CE	Common Era
FIBC	First Institutional Baptist Church
KJV	King James Version
MCC	Mesa Community College
NRSV	New Revised Standard Version
SHAPE	Spiritual Gifts, Heart, Abilities, Personality, and Experiences
TE	Transformational Evangelism

Healthy things grow. Growing things change. Change challenges us. Challenges force us to trust God. Trust leads to obedience. Obedience makes us healthy. And, healthy things grow.

—An Anonymous American Saying

INTRODUCTION

This research is born out of the intersection between my life and the life of the congregation where I serve. Both have had to adapt. My upbringing is filled with new environments where adaptation was a skill learned for more than survival, but for the ability to thrive. Travel experiences, as well as being the only person of color in many instances, gave me resilience. This is also prevalent in the life of First Institutional Baptist Church (FIBC), the place of my ministerial context. The church has had leadership changes, name changes, and has had the surrounding community change. FIBC, like me, has not only survived, but it has thrived.

However, as both the congregation and its leadership have aged together, it is finding that younger generations are not as prevalent within the church as they once were. This divergence from its previous history and the area of synergy with me lays the framework for this research project and hypothesis. The prevailing question, “Where do we go from here?” needs to be answered in the life of this congregation. This question is addressed in chapter one of this research and thus begins the unpacking of the need for Transformational Evangelism (TE).

The purpose of this research is to assist this traditional, aging congregation to be able to bridge the divide between the culture of the surrounding community and their own to do effective evangelism resulting in a transgenerational and family-friendly congregation. The term transgenerational is purposely used. Intergenerational usually

reflects between generations. Transgenerational speaks to multiple generations. A congregation can see up to and, at times, beyond, four generations in its pews.

The hypothesis arises from the belief that if a congregation assesses and addresses not only what are possible barriers to young families and younger generations attending their church, as well as ascertain what its non-negotiables are, then a training and evangelistic strategy can be developed that will reach a transgenerational population as well as create a welcoming environment for younger persons and families to become a part. It is transformation from the inside, out.

This project is directed to reach a post-modern generation. Most modern church evangelistic writings are aimed at teaching us how to reach millennials (those born between 1981 and 1996), and Generation Z (those born from 1997 to present). As ripe a target as this could have been, it is my belief that our current church decline has been in the makings from before these latest two generations. The absence of millennials and Generation Z from the Christian religious landscape started in the subsequent generations. It is not a new phenomenon. Although a broad term, post-modernism is defined in the *Encyclopedia Britannica* as, “a late 20th-century movement characterized by broad skepticism, subjectivism, or relativism; a general suspicion of reason; and an acute sensitivity to the role of ideology in asserting and maintaining political and economic power.”¹ Modernism, in general, is based on idealism, reason, and a construct of life that could be classified as utopian in its beliefs of human life and reason. Postmodernism is a reaction to this modernism ideal. Postmodern thought and belief has a skepticism and suspicion of reason. It highlights the individual over the whole

¹ Brian Duignan, “Postmodernism | Definition, Doctrines, and Facts,” *Encyclopedia Britannica*, last modified 2020, accessed December 7, 2020, <https://www.britannica.com/topic/postmodernism-philosophy>.

community and lends itself to new definitions of truth that are subjective.² If the current climate towards today's church was to be categorized as anti-church, it started with postmodernism.

Chapter two is the biblical foundation for this TE project. It arises from Acts 20:7-12. This pericope is of the young person name Eutychus falling from a window while the Apostle Paul is preaching. This text was chosen because the worship scenario in the text is a reflection of cultural and worship norms for this congregation and puts on display how leadership, in the midst of worship, can do something different that not only resurrects a young worshipper but also re-engages him in their community of faith.

This text has the preaching and celebration of the resurrection center stage as they had gathered to partake of the Lord's Supper. This gathering went late into the evening showing the priority of the gathering together of the Body of Christ. Being in Troas, a coastal seaport city that had much traffic from travelers from Asia to Europe, the possibilities that this was a multi-ethnic congregation of both Jews and Gentiles is probable. With the emphasis on Eutychus, younger worshippers were in attendance. However, it is Eutychus' fall that brings this text into alignment with this project. Late-night preaching after a long day's work, coupled with the church motif (candle lights and fumes), could have been what wooed Eutychus to sleep. Although the questions of what caused Eutychus to fall asleep is never given; however, the result is given. Paul, in the midst of this fall, teaches the modern church that a young person falling outside the church is important enough for a change to occur in the worship norms. This biblical

² "Postmodernism – Art Term | Tate," Tate, last modified 2020, accessed December 7, 2020, <https://www.tate.org.uk/art/art-terms/p/postmodernism>.

foundation and Paul's reaction to Eutychus is what points to the historical foundation.

The historical foundation arises from the First Great Awakening.

Chapter three grounds TE in a historical setting that greatly resembles our current place in history, the first Great Awakening. The First Great Awakening occurs in history on the heels of the enlightenment. The enlightenment arose out of a scientific worldview—the ability to reason left little space for spirituality. Logic and the accumulation of knowledge replaced the notion of the depravity of humankind. Society moved away from the church, and church membership began to drop. The Great Awakening was the response to this shift in society.

Led by biblical preachers like Joseph Whitfield and Jonathon Edwards, the Great Awakening emphasized trusting one's heart over one's head. In the Great Awakening, there was a shift in the preaching style and location. The style appealed to the emotions of the worshipper, and the location was not just in the church building but also in open-air revivals where hundreds and thousands would gather. Many returned to a faith that had been abandoned due to the excesses of life in the American Colonies. Although the parents and grandparents of the colonists had come to America for religious freedom, that freedom, independence, and newly found wealth lured the newer generations away from the church. However, the fiery preaching of Whitfield and the quiet, emotional appeal of Edwards and those who came behind them, reignited the faith of new follows of Christ.

The prosperous results of the Great Awakening were not only an increase in church membership but also an increase in missions, the founding of universities, and continued religious and political liberties. It is also believed that the Great Awakening laid the foundation for the American Revolution. When people felt the freedom of

worship, it led to the need to have the yoke of England removed as well. These followers became the first evangelicals. It is because of this that evangelicalism is the foundation for the theology of this research project.

Chapter four investigates a theological perspective that can give insight into this project. The theology is evangelicalism. Evangelicalism finds its origins traced back to the first-century church founded on the Day of Pentecost. However, this research reaches back only to the eighteenth-century. Evangelicalism is both a theology and a practice. It has helped to shape American culture from its founding through to the modern era today. At the heart of evangelicalism is evangelism – the spreading of the good news of Jesus Christ and the need for a personal, salvific experience. Evangelicals preach a biblical message that is and has been counter to culture.

It is here that a distinction must be made between historic evangelicalism and modern evangelicalism. Historic evangelicalism is founded in a biblical message that transcends race, ethnicity, class, and the like. Modern evangelicalism is problematic as it has taken on political overtones that are ostracizing too many. This division is mainly along racial and political party lines. In fact, African Americans who are a part of the Democratic Party are not likely to call themselves evangelicals today. Evangelicals are closely associated with ultra-conservative right-winged persons of European descent. This modern distinction is the reason that the research is based on historic evangelicalism. It is the message of Thomas Whitfield to Martin Luther King, Jr. that has resonated with all people and is the message that will speak to culture today. It is a message that transcends culture.

At the heart of TE is an understanding of culture. Chapter five of this research is from the discipline of cultural studies with an emphasis on secularization. With every era and every generation comes a shift in culture. The societal understanding of “truth” has moved from something that was derived from an understanding of God through modernization and industrialization, which arose from science and facts to truth as a construct of one’s own understanding. All of this is both a reflection and an influencer of societal and cultural norms. It is both a noun and a verb. Culture and religion as a practice must be studied together. Neither is in a vacuum. Prominent theologians, Tillich and Niebuhr, have both written extensively on the subject because culture exists within the framework of God’s Kingdom.

Within cultural studies is the topic of secularization. Secularization is the growing separation between society and religious domination. Secular is used as an antonym to sacred as it is seen as its direct opposite. Secularization is thought to be the cause of the cultural shift away from religion having a prominent place in the life of the individual as well as society as a whole. Although thought of as a negative term in religious circles, it is thought of positively by atheists and agnostics. Peter L. Berger’s theory of secularization gives clarity to the rationale for secularization being prominent in society and the root cause for the rift between generations that affects the church, church membership, and the church’s demographic make-up.

The final chapter of this research are the results of the TE project and results that show that transformation can and does occur. It answers the question that started this journey, “How did I/we get here?” The follow-up question was, “And where are we going?” Both of these continued to be summed up in FIBC’s vision statement that is

recited every Sunday, “Becoming a Discipling Fellowship through Evangelism and Emancipation.” Through this project, FIBC continues to be faithful to who they are called to be.

With Acts 20:7-13 serving as the biblical foundation, the First Great Awakening serving as the historical foundation backdrop alongside evangelicalism as the theological foundation, and cultural studies with the emphasis on secularization as the interdisciplinary foundation, this researcher believes that a practical evangelistic model can be developed that takes into consideration the internal culture of FIBC and trains its members to reach their community to transform FIBC’s landscape. These foundations show that the trajectory of both the Church universal as well as the local church can be transformed, resulting in a place of worship that is both family-friendly and transgenerational.

CHAPTER ONE

MINISTRY FOCUS

Introduction

“How did I get here?” Most people ask themselves this question at some pivotal point in their life. This question either addresses an immediate temporary challenge or a more significant sociological issue that has occurred over time and reflects in our condition. Regardless, the answer to the question, “how did I get here?” will either confirm our direction or make us adjust course. Organizations will also, at times, evaluate itself by asking the same question, reflecting on its history, personnel, and actions to determine not only its current standing but its future as well. Evaluation and self-reflection are nothing new. However, if we do nothing with what we learn from evaluation and self-reflection, we could be setting ourselves up for failure.

My project endeavors to address our “next.” “Next” in this context is how our congregation will proceed beyond the norms of everyday congregational ministry life. Our norms are weekly worship and Bible study, sick visitations, marriages, funerals, community involvement, and everything that makes those components excellent ministry. However, the intersection calls for a new direction that is both true to who we have been but embraces who God is calling us to become. My project requires that we create an evangelistic training strategy that addresses our current church culture so that we can become a church that is transgenerational and family inclusive. George Santayana,

Harvard philosophy professor, states, “Those who cannot learn from history are doomed to repeat it.”¹ A modern, theological take on this statement resonated with me at the National Baptist Convention’s Congress of Christian Education. The instructor, Dr. Jeffery Johnson, stated, “If what you are doing is not growing your church. Then what you are doing will not grow your church.”² Christendom and the local church must learn from her/their history.

Our history, both individually as well as collectively, will steer us in a direction forward. Whether that direction is of benefit or not is based on the lessons learned and heeded from that history. If we have learned from what we have experienced, then our trajectory has the potential to take us to higher heights. However, if we have not learned these lessons, we will, more than likely, navigate a path that is more difficult than the way those who have learned from their history. Therein lies the potential for reaching new lows. It is as though we stand at the intersection of our lessons learned and the status quo. Lessons learned will take us further to our destination, while the status quo will keep us perpetually circling the city. There is a decision to be made, and it is based on this follow-up question, “Now, where will we go from here?”

This is where both First Institutional Baptist Church (FIBC) and I find ourselves. We both seem to be at the same intersection, looking up and down the street, trying to decide which way to go next.

¹ “Those Who Do Not Learn from History Are Doomed to Repeat It. Really?” Big Think, accessed September 14, 2018, <https://bigthink.com/the-proverbial-skeptic/those-who-do-not-learn-history-doomed-to-repeat-it-really>.

² Jeffery Johnson, “Lecture Untitled” (lecture, National Baptist Congress of Christian Education, Baltimore, MD, June 2018).

Context

In 1905, the Arizona Baptist Convention commissioned their missionary, the Rev. John B. Bell, to start a church in Phoenix, Arizona. In September of that same year, Missionary Bell, along with eight charter members, founded the Second Baptist Church.³ Although it is the oldest black Baptist church in Phoenix, it was not the first Baptist church in Phoenix. First Baptist Church of Phoenix, a historic white congregation, was founded in 1883. Ironically, it, too, was established with eight charter members.⁴

FIBC, as it is commonly referred to today, would go through three name changes throughout her history. In 1927 under the pastorate of the Reverend E. E. Burkhalter, the church would become the First Colored Baptist Church. Then in 1951, it established its current name, First Institutional Baptist Church, by a unanimous vote of the congregation. There is no documentation as to what precipitated the evolution of the name throughout her history. However, it has been speculated that the change to First Colored Baptist was to reflect its historical roots as the first Baptist church for blacks in Phoenix. The amendment of the name replacing the word “Colored” with “Institutional” is said to reflect the tempo of the congregation at the time. It was a gathering place for meetings and neighborhood programs that uplifted the congregation as well as the community. The pastor at the time of this change, the Reverend L. Butler Nelson, he was a progressive thinker and an activist for social and educational reform. He proposed the

³ Warren H. Stewart Sr., *First Institutional Baptist Church History Journal* (Phoenix, AZ: First Institutional Baptist Church, 2005), 9.

⁴ FBCP Foundation, “Foundation’s History,” last modified 2018, accessed October 8, 2018, <http://fbcpfound.org/history/history.html>.

change in the name of the church to reflect the personality of its educational style of ministry.⁵

Just like the name of FIBC has evolved over time, so has its location within a one-mile radius of its current address. At its founding, the church operated out of a house located at 21 E. Madison Street. Three years later, in 1908, an edifice was built on land donated by the Rosser family, who were active members of the church. The new location for the church was 5th Street and East Jefferson. The congregation worshipped there for ten years. From 1919 through 1925, the congregation was in temporary housing at this same location as it raised funds to build a new structure. During this time, the congregation would worship regularly in a tent and then in a rented hall. On November 29, 1925, the congregation moved into its second edifice in the heart of a thriving African American community. This building was valued at \$20,000.00.⁶ It was paid for in cash from the hardworking, middle-class community of members. In 1954, FIBC marched into its current site at 12th and Jefferson Streets. Although this was permanent housing, it was not completed construction. The congregation worshipped in the fully constructed basement that housed a kitchen, stage, bathrooms, and office space. The members refer to this period as the time they were worshipping in a “hole.”⁷ The upper sanctuary structure would not be completed and dedicated until May 5, 1963. FIBC would not take on another major building project to expand its campus until 1991. This was when construction was completed on The Body Building. It was named this because it was constructed for the up-building of the Body of Christ. This building houses classrooms

⁵ Stewart, *First Institutional Baptist Church History Journal*, 10.

⁶ Stewart, *First Institutional Baptist Church History Journal*, 10.

⁷ Stewart, *First Institutional Baptist Church History Journal*, 10.

and the staff administrative offices. In 1999, the 1963 sanctuary and basement were renovated, and the structure was renamed as The Worship Center. Finally, the FIBC Campus was completed in 2004 with the construction of the Family Life Center known as The Hope Center.⁸ The purpose of this building would be to bring hope to the city from the city's center.

Just as there were eight charter members at FIBC's beginning, there have been eight pastors in her one hundred and thirteen-year history. The first pastor, the Reverend W. R. Burgess, pastored for nineteen years from FIBC's inception to 1924. In 1924, the Reverend E. E. Burkhalter assumed the pastorate for four years. Along with facilitating the name and location change as was mentioned earlier, the Reverend Burkhalter is also credited with organizing the Paradise Baptist State Congress.⁹ Although the edifice would no longer be transitional since the members had moved into its new structure in 1925, the congregation went into transition without a called pastor for eight years until the Reverend Charles Favors tenure, which began in 1933.

Reverend Favors pastored through the difficulties of the Great Depression for nine years. In 1943, the Reverend L. Butler Nelson became the pastor and facilitated the second name and location change. Soon after the congregation established itself in the new basement structure, Pastor Nelson was called to a pastorate in Dallas, Texas, in 1954. The transitional period between pastors was short-lived, and in the same year of Nelson's departure, the Reverend A. G. Kendrick was called.

⁸ Stewart, *First Institutional Baptist Church Centennial Journal*, 26.

⁹ Stewart, *First Institutional Baptist Church Centennial Journal*, 20.

Unlike the previous pastors, the Reverend Kendrick assumed the helm with the church with \$36,000.00 of debt.¹⁰ He and the trustees developed a plan to not only alleviate the debt but also to complete the upper sanctuary structure. Pastor Kendrick remained until 1965 when he was called to a pastorate in Los Angeles. Again, the congregation had a short-lived transition between pastors and called a new pastor in the same year. The year 1965 marked the installation of the Reverend Robert N. Nesby.

The Reverend Nesby, too, was met by construction debt as well as the spiritual challenges plaguing the congregation. His tenure is marked by the Vietnam conflict and the racial tensions with the civil unrest that was felt throughout the country and reflected in the lives on the membership. The Reverend Nesby met these challenges head-on and continued to grow the church numerically as well as increased its footprint with the building of the Broadway House, an affordable housing complex and nonprofit affiliated with FIBC that is still serving the community today. He also grew the church to two worship services. In January 1975, Nesby resigned as pastor and continued in his career as an artist and professor at Arizona State University.

The Nesby Era is followed by the shortest tenure of a pastor in FIBC's history. The Reverend Robert L. Chew was the pastor for less than one year. Although short-lived, he established the current practice of a noonday midweek Bible study as well as having the tenacity to preach on the tithing, which increased the level of giving at FIBC. With a pastorate fraught with administrative challenges, a recommendation from the floor during a regular business meeting to vacate the pulpit was passed. After leaving FIBC, he started his own ministry in the Phoenix area. In July 1977, FIBC welcomed its youngest pastor in history. At twenty-five years of age, the Reverend Warren H. Stewart

¹⁰ Stewart, *First Institutional Baptist Church History Journal*, 10.

was voted in as pastor. He was FIBC's first full-time pastor and remains as the Senior Pastor to this day. Under his leadership, FIBC renovated its current sanctuary and basement, built The Body Building, and renovated The Worship Center debt-free. The Hope Center was built in 2004 with a mortgage, but this debt was paid off in 2016. These additional structures punctuate the growth and reach of FIBC's ministry as well.

Today, FIBC has been under the leadership of Dr. Warren H. Stewart, Sr., for forty-one years. Called at the age of twenty-five, Pastor Stewart has heralded the cause of Christ weekly from the pulpit of FIBC with integrity, passion, and conviction that has grown the congregation from a membership roll of approximately 1250 with a weekly attendance of 675 to a membership roll of over 5000 with a weekly attendance of 1105 at its peak in 1997.¹¹

The ministry of FIBC also expanded to include FIBCO Family Services, Inc., the second non-profit of FIBC to assist with the needs of the local homeless and working poor as well as founded the Sandy F. Ray Institute, one of the first on its kind in the West that would allow preachers to come together to be taught and preached to by world-renowned preachers and teachers. Of significant note was the church's shift in focus on evangelism and emancipation in 1984. A vision statement was written that stated that FIBC was a discipling fellowship through evangelism and emancipation. This became the guiding force behind the ministry and remains as such to this day.

FIBC is located within walking distance of downtown Phoenix. It is in the heart of the city. At its founding, the city was growing and had an African American population that inhabited the surrounding neighborhood. It was a community church where its members were in its neighborhood. However, as the demands for land needed

¹¹ Robert L. Williams, interview by author, Phoenix, AZ, October 6, 2018.

to expand the commercial industry necessary to accommodate the growing workforce grew, the neighborhoods soon converted into business. An August 2000 report issued by the Morrison Institute for Public Policy describes the migration trend of the population: “After the war, the central business district began to move north of downtown Phoenix along Central Avenue. The first high-rise outside of downtown opened in 1955, followed in 1957 by the opening of Valley’s first shopping mall (Park Central at Osborn Road and Central Avenue). Many retailers and other businesses left downtown after this, with the downtown evolving into a legal, financial and governmental center.”¹² Not only had the residential areas left, but the small business left as well.

Many African Americans migrated to South Phoenix as well as outside the city. Again, the Morrison Report describes the South Phoenix community as “an unusual mixture of affluent farmers and minority groups, with belts of extreme poverty.”¹³ It is from here as well as from the surrounding cities of the Phoenix Metroplex that our membership would come to worship on Sundays and attend ministry meetings throughout the week. We became a commuter church.

Ironically, just as the business community moved in and the neighborhoods moved out, the housing market is returning to the downtown area. In 2015, Phoenix adopted a Walkable Urban Code to accommodate the rise of residents and to address the lack of shade in the downtown areas, as well as to encourage activity in the downtown streets. Vania Fletcher describes the benefits of the code as a system by which “blending residential, commercial and office spaces, planners and developers can build more

¹² Tom R. Rex, *Development of Metropolitan Phoenix: Historical, Current, And Future Trends* (Tempe, AZ: The Morrison Institute for Public Policy, Arizona State University, 2000), 9, accessed October 8, 2018, <https://repository.asu.edu/attachments/75299/content/DevelopmentOfPhx.pdf>.

¹³ Rex, *Development of Metropolitan Phoenix*, 10.

diverse and flexible neighborhoods — dense areas with interesting and lively ground floors that lead to a great downtown.”¹⁴ Although FIBC is a commuter church, with the addition of more than twenty apartments and or condominiums structures accounting for nearly 2000 living spaces planned for the immediate downtown area, including Jefferson Street, a residential community is returning to the neighborhood of which FIBC is a part.

The demographic change in the neighborhood, as well as the revitalized downtown area and the reemergence of the residential community, has brought a city dweller that aligns with the cultural trends of our nation. Michael Lipka writes, “Religiously unaffiliated people have been growing as a share of all Americans for some time. Pew Research Center’s massive 2014 Religious Landscape Study makes clear just how quickly this is happening, and also shows that the trend is occurring within a variety of demographic groups – across genders, generations, and racial and ethnic groups, naming a few.”¹⁵ In other words, the faith community on which FIBC was founded has changed. This new landscape is a community that does not self-identify as Christian, nor do they profess a need or desire for any affiliation to a religious body. The “Nones” (pronounced *nuns*) is a term coined to describe persons who identify themselves as either atheist, agnostic, or just not affiliated with any religious community. Pew research shows that this designation is most prominent among Millennials and subsequent generations

¹⁴ Lindsay Robinson, "Downtown Phoenix Development Highlights Need for Walkable Streets," Cronkite News - Arizona PBS, last modified 2016, accessed October 8, 2018, <https://cronkitenews.azpbs.org/2016/05/05/downtown-phoenix-housing-development-walkability/>.

¹⁵ Michael Lipka, “A Closer Look at America’s Rapidly Growing Religious ‘Nones,’” Pew Research Center, last modified 2015, accessed October 8, 2018, <http://www.pewresearch.org/fact-tank/2015/05/13/a-closer-look-at-americas-rapidly-growing-religious-nones/>.

with increasing numbers of older generations as they move away from the religious institution in which they were raised.¹⁶

This trend to be religiously unaffiliated is mirrored in Phoenix. Pew research shows that 27% of adults in Phoenix are categorized as “nones,” with 3% being atheist, 4% agnostic, 1% unknown, and 19% being designated as nothing in particular. This is higher than the percentage of mainline evangelical Protestants, which come in at 26%, with only 1% of that total being African American. Pew cites the Christian faith in general, which is inclusive of all faiths that categorize themselves as Christian, at 67%, leaving the remaining 6% of the adult population affiliated with a non-Christian faith.¹⁷

These changing societal trends impact any church’s potential reach into its community. With persons desiring to no longer affiliate with the Church in general, and with the local church more specifically, this impacts how FIBC communicates and participates with our new neighbors. The world, this nation, our state, and this community has changed. FIBC will have to adapt her practices while maintaining her principles to bridge the cultural divide.

Meanwhile, as FIBC navigates the changing of the neighborhood demographics, it must also negotiate through impending staff changes. Just as the neighborhood of FIBC is changing around us – external change; the staff of FIBC has changed and is set to change – internal change. The biggest change that has affected our congregation was the divorce of our senior Pastor over twenty-five years ago, as well as his remarrying in

¹⁶ Lipka, "A Closer Look at America’s Rapidly Growing Religious ‘Nones,’” accessed October 8, 2018, <http://www.pewresearch.org/fact-tank/2015/05/13/a-closer-look-at-americas-rapidly-growing-religious-nones/>.

¹⁷ Lipka, "A Closer Look at America’s Rapidly Growing Religious ‘Nones,’” accessed October 8, 2018, <http://www.pewresearch.org/fact-tank/2015/05/13/a-closer-look-at-americas-rapidly-growing-religious-nones/>.

2007. After that, the senior staff had a turnover of a pastoral member about every five years with the Children and Youth Pastoral Staff member changing every two to three years within the last ten years. We have had three Executive Pastors within the previous ten years. We have had interim staff in three leadership staff positions for over five years. It has only been within the last two years that the church has had the same leadership team. Now, our senior pastor is discussing his retirement within the next five years. Serving as Director of Evangelism and Discipleship and as the wife of the senior pastor, I will end my ministry of service at FIBC at the same time as the senior pastor. The Minister of Music, the only staff person who has been at FIBC longer than our Senior Pastor with her service tenure at nearly fifty years, is also talking about the appropriate time to close her ministry at FIBC. The Director of Children, Youth, and Young Adults is deemed to be the successor to his biological father's ministry in California, which limits his possibilities for succession in Phoenix. The Director of Operations, although not a part of the ministerial staff, is a part of the Pastoral Leadership Team, has already voiced her intent to retire in 2019. The leadership team of FIBC is comprised of the members mentioned above, as well as the Director of Communications, Marketing, and Media, who has no intent to transition any time soon.

Based on the history of FIBC, our congregational reaction to change is attrition – we lose members. I do not believe that this is indicative of just our ministry. I think that this is natural to any ministry that has a transition of a significant number of staff members. If staff members leave in sets, as has happened at times in our history, it implies an inherent flaw in the ministry instead of it just being coincidental or strategically planned. People just think the worst. It is in our nature. The year 1997 saw

our highest attendance with an average of 1150 people in worship each Sunday.

However, by 2007 our attendance had dropped over 200 persons to an average of 907 each Sunday. By 2017 attendance by another 200 people down to 710 as an average for the weekend. This attrition has increased with the number for 2018 coming in at and 661 through November.

FIBC's changing neighborhood is also giving the ministry some pause. It is a historically African American Church. This returning neighborhood is not African American, and it is not affiliated with any religious organization. Although it is an excellent opportunity for the ministry to expand and reach more people for the gospel, it requires some adjustment in our style that would make us more inclusive of our new neighbors. It is a unique opportunity that stretches us outside of our comfort zone.

"If what you are doing is not growing your church. Then what you are doing will not grow your church." We started this analysis with this concluding statement and realizing that those who learn from their history can change their trajectory in such a way that their next steps can be of benefit to them. Combining these two thoughts – an introspective examination of our ministerial history to determine the opportunities for change – can lead us into a new era of spiritual growth and sustainability. Formulation of a strategy that not only assesses and addresses our internal culture as well as trains the membership to engage our emerging external culture will benefit both those who are familiar with the Kingdom of God as well as those who are new to it.

My Ministry Journey

I am a church girl. I was always in church. If you asked me what my hobby was, I would say it was church. I loved the church; but I was an unsaved churchgoer and did not realize it. My sister, who was fighting teenage depression, was becoming suicidal. Thankfully, she discussed these thoughts and feelings with the young man she was dating. His response was that she needed to know Christ! She decided to give Him a try. When she shared with me how she got on her knees and asked Christ to come into her heart, I realized that I had never done this act. It motivated me to pray the sinner's prayer. I kneeled by my bed and did the same. I became a Christian in the summer of 1981, and my life has never been the same. My sister was a senior in high school, and I was a sophomore when we both received salvation.

My formative years had our military family moving about every two years. However, I was afforded the privilege to travel out of the country at a very young age. I was born in Tachikawa, Japan. We visited and toured Europe when I was in primary school. I attained the ability to adapt to my surroundings, and it allowed me to be in diverse communities living amongst the other families of enlisted personnel that lived on the airbase. There were children of every color. This ended whenever we moved off base. Our first purchased home off base was not as diverse a community as I was accustomed. However, I was able to adapt without much challenge. This was probably because I was just entering into primary school and found all the children and my teachers to be very accepting and encouraging, allowing me to thrive and grow as a person. The purchase and building of our second home would be a different story. It

challenged me and my ability to adapt. This new community was not diverse, and I was viewed as an outsider because of my race.

We were moving into an affluent neighborhood in east Mesa, Arizona, that had no other black families. We would be the first. This meant my sister and I were the only black students in our schools for several years. I was the only black student in my high school class of nearly four hundred students. For many years, there were only just a handful of young people of color. This was not the case on the airbase, so it was a cultural adjustment of sorts.

I was a shy student. On the airbase, I never stood out. In fact, I was always in the shadow of my older, outgoing, gregarious sister, Kim, which was a comfortable place for me to be. I really just wanted to keep up with her, and she just wanted to fly solo. I was envious of her popularity and how easily she was accepted into social groups. I never wanted a different terrain. So, moving off base was terrifying for me. It meant I had to make new friends and start all over again. This was not an easy task for an introvert.

However, I did make friends in my new elementary school, but I also experienced racism. A fellow student had his birthday party at his home and invited our entire sixth-grade class. I thought of him as a friend. He, however, pulled me aside to let me know that it would not be in my best interest to come because his father did not like black people. I realize now that he was protecting me from his father. However, at the time, it was just a reminder that I was different.

The move to junior high also accentuated the challenges of the race for me. Our junior high had just installed a pool. For physical education (PE), all classes went swimming. How would I manage this with my hair? I did have a relaxer, but even with

relaxed hair, air drying left my hair as a puffball. There was no managing this. For three years, I would have to answer the question, “What happened to your hair?” or endure the snickers of my classmates as I went to my remaining few classes after PE. I was not a strong swimmer, even though my parents had an in-ground pool installed at our home. I learned to tell my teachers that I could not swim, which allowed me to stay in the shallow end of the water and not have to put my head underwater. It was a saving grace.

Junior high also had square dancing as a PE activity in the winter as a means to teach appropriate interaction between the genders. We all had to have a dance partner. However, most of the boys did not want to have the little black girl as their partner. The teachers taught racial sensitivity by forcing reluctant boys to be my partner. I would have preferred just to opt-out. However, I endured. Every now and then I would get someone who was a friend, and it would make the period pass jovially. I am thankful that God would give me a reprieve from the pressure every now and then.

My sister Kim and I found ourselves back together again during high school. We had very different interests, so we did not find ourselves mixing too often. The one club we did share was the Mayor’s Youth Committee. In this organization, we would partner with Mesa City Government to do projects. This was my first peek into the workings of government. This committee increased my understanding of how you can make a difference in people’s lives through government.

My sister graduated from high school in 1982. She was bound for college at Arizona State University to study Art History, which was her passion. She was the family’s first college student. She and her high school sweetheart, who had led her to Christ, would also celebrate her graduation. In that celebration, she conceived her

firstborn child, Sheldon, which prompted the marriage of my sister to her first husband, Kent. This pregnancy led to a piece of advice from my father that impacted my life in ways I never knew possible. He said, “Once you have a baby out of wedlock, you are nothing.” It may have been why my parents seemed so adamant about my sister getting married. I believe they had always intended to marry before the pregnancy. They were in love and desired to spend the rest of their lives together. This pregnancy just ramped up those plans. On this day in our Mesa home’s kitchen, my father was trying to steer his last daughter into another direction. What neither he nor I knew at the time was that a seed of rejection was planted in me that took root and grew into a strong plant in my adult days. It would just lay dormant awaiting its time to sprout.

In my junior year of high school, my friend, Steve Snodgrass, returned from studying abroad. He had traveled as a Rotary Exchange Student to South Africa, leaving during the middle of his junior year and returning in the middle of his senior year. Steve and I found ourselves in the same class as desk partners. He would tell me of his travels and adventures as an exchange student. Ironically, he returned just as applications for the 1984 year were being opened. He encouraged me to apply. I did, and I was accepted. In January of 1984, I traveled to Hawera, New Zealand, to live for eleven months with three different families.

My eleven months in New Zealand were the most liberating and satisfying of my life. I had to learn to function without the support of my immediate family. Ironically, being a latch-key kid, as well as my mother’s assignments outside of the home, helped prepare me for this time away. I had to manage my money, plan my travel, and be an ambassador for the United States without any real formal training. Yes, Rotary

International does give every exchange student a seminar on how to not be an “ugly American” in your host country, but the pressures of being your country’s representative as a teenager were staggering. I went as an African American female! In my small town, they had never seen an African American before. The only American television programs they had received were old basketball games between the Lakers and the Celtics. International travel like it is today was almost nonexistent in the late 1980s. So, people in my town had not met many people from other countries and certainly not one who looked like me.

In New Zealand, there is an indigenous race of dark-skinned people of Polynesian descent. They are the Maori people. They are referred to like black people; so, I was not considered black. In fact, many would ask me what I was. When I would say that I was black, they would tell me that I was not. Black, in their context, was to be Maori. I would have to become creative in explaining my racial background so they would understand it. Ironically, Maoris were treated and discriminated against in New Zealand like African Americans are discriminated against in America. It was the only time in my life that I never felt like I was judged by the color of my skin. I was just like everyone else. It was liberating. When I think of white privilege in today’s society, I reflect on this time in my life. It frees your mind when you do not have to ever think that anyone will respond to you because of your race. This, in and of itself, is an advantage that people of color do not know. The only stereotype that I had in New Zealand was the thought that I must be able to play basketball. This was not because of my color; this was because of my height! I was taller than virtually everyone. In my own ignorance, I thought I would try. However, you need more than height to play basketball. I failed and

subsequently quit the team laughing at my own self for the try. At least I had tried. I was coming out of this shy cocoon and finding my own feet and way in the world. New Zealand did for me what high school may not have been able to do; that was to prepare me for the rest of my life. I was ready to move on to college, and I had the confidence that I could do it.

My post-secondary matriculation started at Mesa Community College. (MCC). Although I had graduated from high school, I had not taken any of the college entrance exams while abroad. Starting at the community college level allowed me to transfer into university without the exams. It was my goal to transfer to university after my first year. However, I started to struggle. I struggled with every class. I knew I wanted to be a doctor but found myself with no motivation to do any of my subjects. I got through MCC and transferred to Arizona State University and continued to struggle.

In high school, I felt a pull to ministry and acknowledged a call to be a missionary in the tenth grade. I loved the church, and my family had united with First Institutional Baptist Church. Our Pastor had preached a sermon, and several of us came forward to say that God was moving us into ministry. In my mind, I could do both. I could still be a doctor, and I could be a missionary as well. I had spoken on programs at church and was a leader in ministry. My love for the church and its ministry had never changed. My trajectory of being a doctor had also never changed. So, this new struggle in school had me perplexed. I was not one who found school easy. I had to work for my grades. But, I succeeded. I was a strong student when I applied myself.

I met with the Rev. Kenneth Ransfer. He was our Associate Pastor. He pressed me to dig and see if God was trying to direct me another way. I finally landed at the desire to leave my current major of science and study religion. I changed majors.

Studying religion at a secular university is no small undertaking. I had to drop my first class, The Bible as Literature because the instructor told all the Christians to check their religion at the door. It was not going to work. The desire to transfer to Bishop College, where my senior pastor had gone to school, began to move from the back burner to dominate my collegiate aspirations.

Being at an HBCU was a culture shock. Until now, all my educational and living experiences were done in a predominantly Anglo environment. I was used to not being accepted by my white counterparts. Not being accepted by my black ones is a sting, unlike anything I had ever felt. I was an incoming student at the famed Bishop College. However, Bishop had just lost its accreditation when I arrived, so most of the student body was departing. The sports teams and most of the academically achieving students had transferred to other schools who would take their credits. To remain meant you risked your coursework losing its value with other institutions of higher learning. The last class graduated in the summer of 1987. The school closed its doors at the end of the spring semester of 1988. We lost our final court case, and we would close. The remnant that remained were disbursed throughout Texas or returned to their homes to start their next steps. I started a life in Dallas, Texas. I discovered that I was pregnant, and, now, I was alone. The seed that had been planted by my father years earlier would plague me as it took root in my life.

I returned to Phoenix in August 1988 to preach my trial sermon. I had acknowledged my call to preach while in Dallas. This acknowledgment in the Bible Belt also had me lose some friends. Women preachers were not readily accepted. However, this is what I was called to do. I had compromised years before, and I was not going to compromise again. What I did not know was that I was returning home to preach, and I was pregnant. Had I known I would not have preached. I more than likely would not have been allowed to, nor would I have wanted to. I went back to Texas after my sermon for the pregnancy to be confirmed the following month. I returned to Phoenix for Christmas and stood before my church and pastor to confess my shortcomings. What I did not know was that there had been meetings convened in Phoenix between the few female clergy at FIBC and our pastor to discuss my situation. I also did not know that the women had been adamant that the tradition of women going before the church was archaic and sexist. Despite this discussion, I chose to go before our church. I felt I owed it to them--not so much to ask for their forgiveness, but more out of a responsibility I felt to God as His called preacher to speak directly to His people, my church family. It was for reconciliation. Not for them, but for me. It allowed me to be open to my church family's love. This has become a pivotal learning point for me. There are healing and reconciliation in the faith community, and it is a salve to the wounded when you are open to receive it.

I moved back to Phoenix within a year of giving birth to my daughter. Being around family was important to me, and it helped me have a support system. It also put me back at First Institutional and back in school. I now know firsthand that single parenthood is not for the faint of heart. My daughter Jessica and I have had a rough road

together. However, our testimony is that we are not only still standing, but we are stronger for it.

My professional ministerial life could be considered an ideal scenario. I am home-grown. I started as a member who became involved in the ministry. The ministry fulfilled my passion, which in turn became my vocation. I have been a member of FIBC since 1981 and employed at FIBC since 1993. I worked my way up from a contracted administrative assistant to a full-time staff person as I worked my way through my bachelor's degree and up from church secretary to the Evangelism and Discipleship Facilitator to the Executive Assistant to the Senior Pastor. The church saw my potential and invested in my education by supporting my educational pursuits in obtaining my master's degree. Once I received this, I was promoted to the Executive Director of FIBCO Family Services, Inc., one of FIBC's nonprofit organizations. I remained in this position for five years before leaving it and FIBC to work for Service Employees International Union as its Director of Administration for Local 5, which had me giving oversight to three states, Arizona, Texas, and Virginia. I remained in this position for just over a year in 2007 and returned to FIBC under contract to assist with the management of the staff and finances of the church and then served in interim and additional vacant positions as the church reevaluated its staffing configuration with the help of a consultant through to its current staffing structure as the full-time Director of Evangelism and Discipleship.

Because I have served in various positions within the church from contracted administrative support as well as a contracted management through to a Director of Ministry, it has developed a keen insight into the inner workings of staff as well as the

challenges of staff through the transitions of major ministry members and leaders. It is from this vantage point that I come to do this work. Better yet, this work has become a sense of calling. My life's journey informs my understanding of and acceptance within this household of faith.

The Synergy

I find myself in a unique and singular position. I have been a member of FIBC since 1982. I have been a part of her staff since around 1999. I have served in several positions from contracted to full-time pastoral staff. Since 2007, I am the wife of the Senior Pastor. It is easier to list the jobs I have not held than it is to list all the jobs I have had.

It is from this unique position that I look at the ministry of FIBC. I have a heart for evangelism. The Kingdom of God is important to me as is reaching souls for Christ. Helping others to share the Gospel of Christ is a significant part of my ministry's purpose. God's Church, universally, and this church, locally, are important to me. So, to see the Church and this ministry in decline becomes a challenge that calls for intervention. This is why the question, "Where will we go from here?" resounds so loudly.

When I look at the membership of FIBC, I see a congregation that has grown with Pastor Stewart. Since he has been here for forty-one years, he and this membership have grown together. They have raised families together. They have celebrated as their children have gone away to college together. However, not unique to us, these young adults returned but did not return to the church of their youth, or, if they returned, they did not stay. In fact, many are not attending anyone's church. They still have faith, but

this faith does not translate into church attendance. They are now categorized with the “nones.” What stops people who have been raised in a Christian home with regular church attendance and a personal profession of faith from going to church?

In 2017, the Barna Group did a study on persons who love Jesus and not the Church. This study reports that the church is no longer viewed as the cultural authority.¹⁸ They consider themselves as Christian, but this Christianity has some exceptions. Barna says:

To get at a sense of enduring faithfulness among Christians despite a rejection of the institutional church, Barna created a metric to capture those who most neatly fit this description. It includes those who self-identify as Christian and who strongly agree that their religious faith is very important in their life, but are “dechurched”—that is, they have attended church in the past, but haven’t done so in the last six months (or more). These individuals have a sincere faith (89% have made a personal commitment to Jesus Christ that is still important to their life today) but are notably absent from church.

According to aggregate Barna tracking data, this group makes up one-tenth of the population, and it’s growing (up from 7% in 2004). The majority are women (61%), and four-fifths (80%) are between the ages of 33 and 70. That is, they are mostly Gen-Xers (36%) and Boomers (44%), not Millennials (14%) or Elders (6%). Though Millennials are the least church generation, they are also the least likely to either identify as Christian or say faith is very important to their life, explaining their underrepresentation among this group. Elders are underrepresented for the opposite reason—they are the generation most likely to attend church regularly.¹⁹

For the senior adult generation, referred to as elders in the Barna Report, the church remains an authority. However, even their attendance trends are changing as they become more able to travel as well as make decisions regarding their regular church attendance. There is a disconnect regarding the authoritative nature of the church. This

¹⁸ “Meet Those Who ‘Love Jesus but Not the Church,’” Barna Group, last modified 2017, accessed November 5, 2018, <https://www.barna.com/research/meet-love-jesus-not-church/>.

¹⁹ “Meet Those Who ‘Love Jesus but Not the Church,’” Barna Group, accessed November 5, 2018, <https://www.barna.com/research/meet-love-jesus-not-church/>.

disconnect could breed contempt for the generation who views the church differently; and desire something different if they were to attend again.

Most of us who would consider ourselves Christian and attend a house of worship regularly, have family members who are not attending anyone's church. We have children, grandchildren, nieces, nephews, brothers, and sisters doing other things on the Sabbath day except keeping it Holy. Let me be clear; this statement is not to pigeon-hole anyone into a particular day of worship nor a particular style of worship. It is to highlight that discipleship that includes learning about the Jesus of the scriptures is a necessary part of spiritual growth. It is not for church membership but for Church discipleship. This is a new mission field for the Church and our church. Can we become the church that our children and grandchildren would want to attend?

Since I have been in so many different positions, both professionally and personally, I have first-hand experience with the challenges of culture and tradition when something new is proposed. I have been on the receiving end of comments and conclusions from members of our congregation as a young adult who brought back a baby from college to marrying the Senior Pastor. I know the challenges of change intimately.

If I have learned anything from my personal history and that of FIBC's history, it is that we have been able to adapt to our surroundings. I, even though I was a shy girl who was almost afraid of her shadow, was able to overcome that, as well as cultural differences and even racial rejection to thrive as the woman that I have become. I still see the value and necessity of my participation in my local church. FIBC has adapted as well.

FIBC has stood through the changes in its community both outside in the neighborhood as well as within the congregation. It has adjusted. However, in its adjusting, it has become comfortable. FIBC is comfortable at the intersection, not realizing that because it sits here, the rest of the world is passing us by. FIBC must become nimble again, ready, and willing to make trajectory changes to benefit the Kingdom and this community. It is time to make a critical adjustment again. The Gospel message has and will remain the same. However, the cultural climate of our community, both internal and external, must be taken into consideration. We need to create an environment that is hospitable to both the churchied, the unchurched, and the “dechurched.”

The Barna report goes on to say, “While many people in this group may be suffering from church wounds, we also know from past research that Christians who do not attend church say it is primarily not out of wounding but because they can find God elsewhere or that church is not personally relevant to them. Churches need to be able to say to these people—and to answer for themselves—that there is a unique way you can find God only in church. And that faith does not survive or thrive in solitude.”²⁰ The Church has the responsibility to help those who claim to be Christian to see that neglecting church attendance impacts their relationship with God. Laura Ortberg Turner wrote in for *Christianity Today*, “We do not get to separate ourselves from the Church, as Christians. We do not get to claim non-religiosity to fit in, or to feel better about

²⁰ “Meet Those Who ‘Love Jesus but Not the Church,’” Barna Group, accessed November 5, 2018, <https://www.barna.com/research/meet-love-jesus-not-church/>.

ourselves. As a friend of mine, put it, to say that you love Jesus, but hate religion is akin to saying you love your best friend but hate his wife. That relationship will not last.”²¹

There is a story about how a family’s traditional holiday ham was cooked. What had been passed down was that you cut off both of the ends of the ham prior to cooking. So, everyone cooked their ham that way. Finally, someone asked why the ham was cut in such a manner. They were referred back to the mother. The mother said that this was the way her mother did it. So, the question was posed to the grandmother. Her response was similar. She said that this was how her mother did it. Finally, the question was posed to the great grandmother. She said, “The pan was too short. This was the only way I could get the ham to fit.” How many church practices in worship are we holding on to because we do not know the origins of the practice, and we are doing it because we have always done it that way? With church worship being devalued, we need to ensure that when the unchurched and “dechurched” attend, they have access to an authentic worship experience that will not only catch them, but it will keep them. The church, in this same, Spirit-filled environment, can benefit as well. This might require our removal of some of our traditional trappings because we have done some things for so long, this may mean a cultural shift.

My project is to address the current culture of FIBC. It is to create a space and place for persons to meet God in Christ through the power of the Holy Spirit without the encumbrance of piety and protocol that can come with a traditional worship experience. There comes a time that you have to ask the question, “Why are we still doing it this

²¹ Laura Ortburt Turner, "Why I Hate Religion but Love Jesus': To Adore or Abhor?" Christianity Today Women, last modified 2018, accessed November 8, 2018, <https://www.christianitytoday.com/women/2012/january/why-i-hate-religion-but-love-jesus-to-adore-or-abhor.html>.

way?” and take the risk to do something different. I believe that implementing an evangelistic training strategy that addresses the internal culture of FIBC as well as considers the culture outside of FIBC. We can reset our current dominant cultural context to one that is welcoming and hospitable and allow us to become more transgenerational and family-oriented. However, for an evangelistic strategy of any kind to be successful, it is imperative that the culture assessment includes hospitality training to ensure that our members will be attuned to FIBC’s church norms and ecclesiastical language as to not pose a barrier to the unchurched and “dechurched” participants.

Conclusion

For the Church, the question is, “not will our children have faith, but will our faith have children.”²² I believe that FIBC can be a place of faith where our children, the “dechurched” generation, as well as the unchurched, can come and freely worship. Henry Ford is quoted as saying, “Don’t find fault, find a remedy.”²³ It is easy to complain about FIBC’s falling attendance. It is better yet to endeavor to fix the problem. My project attempts to find and implement a solution.

All traditions are not bad. However, traditions without education or purpose have the potential to become cultural blocks that build walls of separation, and those walls become the culture. Culture can make or break you. Most of us have had a run-in with

²² Anthony L. Trufant, “Plenary Session Lecture” (lecture, A Spiritual Journey: N. E. X. T. Conference, Charlotte, NC, November 7, 2018).

²³ Erika Andersen, “21 Quotes from Henry Ford on Business, Leadership and Life,” *Forbes*, last modified 2013, accessed November 8, 2018, <https://www.forbes.com/sites/erikaandersen/2013/05/31/21-quotes-from-henry-ford-on-business-leadership-and-life/#65f44ab8293c>.

“the culture.” Every organization has one and, no culture is impervious or immovable. It just takes stamina to change it.

The question that started this journey was, “How did I/we get here?” The follow-up question was, “And where are we going?” Both of these are summed up in FIBC’s vision statement that is recited every Sunday, “Becoming a Discipling Fellowship through Evangelism and Emancipation.” Through this project, we will continue to be faithful to who we are called to be.

CHAPTER TWO

BIBLICAL FOUNDATIONS

On the first day of the week, when we met to break bread, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight. There were many lamps in the room upstairs where we were meeting. A young man named Eutychus, who was sitting in the window, began to sink off into a deep sleep while Paul talked still longer. Overcome by sleep, he fell to the ground three floors below and was picked up dead. But Paul went down, and bending over him took him in his arms, and said, "Do not be alarmed, for his life is in him." Then Paul went upstairs, and after he had broken bread and eaten, he continued to converse with them until dawn; then he left. Meanwhile, they had taken the boy away alive and were not a little comforted. Acts 20:7-13 NRSV

Acts 20:7-12 is the story of Paul's interaction with Eutychus. Eutychus is a young boy who falls out of a window to his death while Paul is preaching, and Paul brings him back to life. This is the only place in scripture that Eutychus is mentioned. With this being a pericope of only six verses, it could easily be read over and seen as not having much depth or significance. However, although short in length, the researcher sees this passage as a source that provides definition to the religious experience and the possible responses of the multi-generational gathering that was in attendance. It gives hope to current generations of worshippers as the researcher considers it to be a microcosm of our current religious culture as it encapsulates the characteristics and qualities of the larger Church body and its response to an upheaval occurring in worship. The young man in trouble and Paul's and the larger body's response to him can point the modern-day church that is struggling with the loss of the younger generation in worship to a concrete methodology

taking us back to a transgenerational worship experience meeting everyone's needs. Yes, all this in six verses.

The events surrounding Eutychus are somewhat typical. The text shows the early church gathered for a regular meeting. This evening worship service went long, and it was potentially hot. These can be seen as a couple of the contributing factors to young Eutychus' fatigue as he sits in the window several stories up. Succumbing to sleep, he falls out of the window to his death several stories down. It is at this point that this typical service turns a-typical! Paul, who was the lengthy preacher, interrupts his sermon to go down and bring the lad back to life in prophetic style. After witnessing this physical resurrection, they break bread, all while reflecting on what they have seen with their very own eyes. This meal would have been done with this miraculous event in view. This fellowship meal went from ordinary to celebratory in light of the unexpected healing event.

To gain a better understanding of this passage starts from looking at the broader context, both historically and literarily. Michael Gorman writes in his book entitled, *Elements of Biblical Exegesis*, "To engage in exegesis is to ask historical questions of the text, such as, 'What situation seems to have been the occasion for the writing of the text?' [It] also means asking literary questions . . . such as 'What kind of literature is the text, and what are its literary aims?'"¹ Answering these and other similar questions will help in unpacking the text and prove its significance as well as provide a rationale as to why this particular story was included in the canon and reveal its benefit to the modern Church. The literary content takes a view of the entire book of Acts because this impacts

¹ Michael J. Gorman, *Elements of Biblical Exegesis* (Grand Rapids, MI: Baker Pub. Group, 2008), 10.

the genre and style of the passage in question. An outline of the Acts will also help to give some additional contextual understanding of the mission of the book.

This chapter will continue with a formal analysis of the entire twentieth chapter of Acts. These verses do not exist in a vacuum and, therefore, should not be read as though they stand alone. They are a portion of a whole chapter that is within an entire book. These must be considered together as well as in parts. Gorman says of formal analysis, “. . . elements of design—structure, patterns, and so on—manifest both the artistic beauty of a text and its function and intended impact.”² Just as literary content included an outline of the Book of Acts, the formal analysis includes an outline of the chapter where our text resides. Again, these types of analysis’ will help in gaining a better understanding of the text's intended purpose and how the genre influences our understanding. This outline of the chapter will also catalyze the next section of this chapter, the detailed analysis.

The detailed analysis is a verse-by-verse scrutiny of the text that looks at the choice and use of words in the biblical text to gather a deeper meaning of the scripture. It uncovers meaning in both the grammar and syntax of the text. This analysis is heavy in detail because it is the culmination of all the previous work done. The context carved out in the previous evaluations will give understanding to the word study done in this section. It will assist in understanding if “breaking bread” as referenced in this passage is in reference to a fellowship meal or a meal that represented the Eucharist. The detailed analysis helps us to use the lens of the cultural context of the intended audience of the time to impede us from superimposing our modern-day understanding of words and their meanings onto the text. This chapter will conclude with both a synthesis of all the

² Gorman, *Elements of Biblical Exegesis*, 84.

previous research as well as a reflection or content summary that ties this text to my ministry project's problem statement and hypothesis.

Acts 20:7-12 may seem to be on the surface, just a story of a boy who falls out of a window and is brought back to life. However, through this exegesis, this researcher will show that it can be a foundational text to better help us understand the transgenerational worship experience and how the response to events that transpire within worship can be used to transform culture in the local church.

Historical Context

The Book of Acts opens in an unidentified voice indicating that it was written after the time of Jesus and as a postscript to a former writing. It is addressed to Theophilus. This first verse also indicates a purpose for the writing. Act 1:1-2 reads, "In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen."³ Acts concludes with this same voice accounting for the arrival of Paul in Rome preaching (Acts 28:23-28) and closes with Paul residing in Rome at his own expense, ". . . proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance" (Acts 28:31).

With these clear indicators, it would seem dating the Book of Acts would be relatively easy. However, this is not the case. Scholars debate the writing of the book due to differing opinions on the purpose of its being written as well as different

³ Biblical citations are from the New Revised Standard Version unless otherwise noted, Acts 1:1-2.

understandings of the character of the book.⁴ Based on the last event in the book, Acts can be dated from A. D. 62 to around the middle of the second century.⁵ Badu Immanuel speaks to the three different time periods offered for the book's origins in his writing, *Acts of the Apostles: An Exegetical and Contextual Commentary*. He writes, “Most scholars locate Acts in one of three periods of time with this range: 62-70, 80-95 or 115-130.”⁶ Modern scholars who continue in this debate have settled on a date range located between these last two proposed ranges at 80-100 CE.⁷

The writer of Acts is anonymous as it does not clearly identify the writer even though it is written in the first person throughout many of the chapters. Identifying Luke as the author, however, is widely accepted. The dedication to Theophilus in the opening verse is reminiscent of the dedication found at the beginning of the Gospel of Luke which reads, “Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for use, most excellent Theophilus, so that you may know the truth concerning the things about which you have been instructed” (Lk. 1:1-5 NRSV). Also, the syntax from Luke through to Acts is similar in “language, style, and theological interest to make this one of the few

⁴ Matthew J. M. Coomber, Margaret Aymer, and Hugh Page, *Fortress Commentary on the Bible* (Lanham, MD: Fortress Press, 2014), 310.

⁵ Babu Immanuel, *Acts of the Apostles* (Minneapolis, MN: Fortress Press, 2017), 3.

⁶ Immanuel, *Acts of the Apostles*, 3.

⁷ Coomber, Aymer, and Page, *Fortress Commentary of the Bible*, 327.

unchallenged conclusions of NT scholarship.”⁸ Similarly, there is no author named in the Gospel of Luke, as is also the case for the other Gospel writings as well. The early church from Ireneas (A.D. 180) regarded Luke, Paul’s physician colleague, companion, and friend as the author.⁹ In light of these facts, Luke will be acknowledged as the writer.

Acts is the story of the early, emerging church. It serves as a link that connects the Gospels to letters that follow. In fact, it can be viewed as a sequel to the Gospel of Luke with both opening statements referencing the same person.¹⁰ Luke states that this is a continuation of the story that he has already penned earlier to Theophilus. The identification of the benefactor of these writings has two common themes. The first being that Theophilus is an actual person. He has been identified as Roman Patron, who commissioned the writings. The title “most excellent” is used in Luke’s writings as a reference to Roman leaders.¹¹ The second theme arises from the name Theophilus itself. The etymology of the name (*theos+philos*) literally means “God-lover.” This lends itself to interpreting the book to be written to anyone who loves God and therefore gives it a much broader audience than to just one person.¹²

⁸ John Barton and John Muddiman, *The Oxford Bible Commentary* (Oxford, UK: Oxford University Press, 2007).

⁹ Chalmer Ernest Faw, *Acts*, Believers Church Bible Commentary (Scottsdale, AZ: Herald Press, 1993).

¹⁰ Immanuel, *Acts of the Apostles*, 1.

¹¹ Coomber, Aymer, and Page, *Fortress Commentary of the Bible*, 328.

¹² Coomber, Aymer, and Page, *Fortress Commentary of the Bible*, 328.

Literary Content

Acts as a literary form is a historical narrative. *The Believers Bible Commentary* states, “Luke’s Greek is among the best in the New Testament. His vocabulary is greater than most, with a wider range of subject matter. Moreover, he is capable of producing near-classical prose when he considers it appropriate. . . . Yet Luke is composing a Gospel history and not a literary treatise.”¹³ The documentation of the emerging church, as well as the emergence of the Holy Spirit, serve as a point of departure for the remainder of the New Testament text. Luke’s writing has a physician’s precision, as this was his vocation and an eye for detail, of which all readers are the benefactors. Robert Gromacki writes in *New Testament Survey*, “Acts is very important to the Bible Student because it provides the historical background for many of the Epistles. No one would undertake the study of the following books until he has first examined the accounts of Acts.”¹⁴

Most Bibles fully title Acts as the “Acts of the Apostles.” This can be a bit misleading in that the person most on display is the Holy Spirit. The Holy Spirit and His acts are referenced more than fifty times throughout the book. It could be more readily entitled the “Acts of the Holy Spirit” in light of His introduction to the early Church on the Day of Pentecost through to the miraculous acts He procures throughout the book. The Holy Spirit is mentioned more in Acts than in any other writing in the New Testament.¹⁵

¹³ Faw, *Acts*.

¹⁴ Robert G. Gromacki, *New Testament Survey* (Grand Rapids, MI: Baker Academic, 1974), 150-159.

¹⁵ Gromacki, *New Testament Survey*, 150-159.

It should also be mentioned that although the title, “Acts of the Apostles,” implies an equal representation of all the work done by the Apostles, Acts focuses on the ministry of just two. The first portion of the book highlights the work of Peter, and the latter portion highlights the work of Paul.

If the book of Acts were to have a mission statement, it would most certainly be Acts 1:8. F. Scott Spencer calls this verse the “structural blueprint for the entire book.”¹⁶ This verse underscores the source of power for the church as a whole as well as for the individual believer. It also provides a framework for the construction of the writing of the book.

An outline of the Book of Acts based on Acts 1:8 would be as follows:

- I. The Holy Spirit’s work in Jerusalem (Chapters 1-7)
- II. The Holy Spirit’s work in Judea and Samaria (Chapters 8-12)
- III. The Holy Spirit’s work throughout the Uttermost Parts (Chapters 13-28)

Spencer further defines and expands this outline’s third segment to show the stages of mission progress as follows:

- I. Preparing God’s Mission in Jerusalem (Acts 1-7)
- II. Establishing God Mission in Judea, Samaria, and Syria (Acts 8-12)
- III. Expanding and Interpreting God’s Mission (Acts 13-21)
- IV. Defending God’s Mission (Acts 21-28)¹⁷

Many commentators give a much more detailed outline of the Book of Acts that chronicle all the players from the first chapter through to the last. However, it may not be

¹⁶ F. Scott Spencer, *Gospel of Luke and Acts of the Apostles* (Nashville, TN: Abingdon Press, 2008).

¹⁷ Spencer, *Gospel of Luke and Acts of the Apostles*.

necessary for this literary commentary. The only additional details that are pertinent for this writing are that of the two other prominent characters in Acts, the Apostles Peter and Paul, as mentioned earlier. A simple outline based on the ministry of the Holy Spirit through Peter and Paul would be as follows, noting that Paul's conversion occurs during the outline of Peter's ministry:

- I. The Ascension of Jesus and the Coming of the Holy Spirit (Acts 1-2)
 - A. The Ministry of Peter (Acts 3-12)
 - B. The Ministry of Paul (Acts 13-28)

Providentially, the above outline is almost identical to the outline in Puskas and Crump's *An Introduction to the Gospels and Acts* that divides Acts into two areas of witness. The first being Jerusalem and Palestine (Acts 1-11), and the second being Antioch to Rome (Acts 12-28).¹⁸

Formal Analysis

Digging deeper into the text at the center of this chapter, it is necessary to look at Acts chapter twenty in its entirety before addressing the specific text.

As follows is an outline of Acts 20:1-36 would be as follows:

- I. Paul travels to Macedonia and Greece (20:1-6)
 - a. Paul encourages the disciples in Ephesus then leaves for Macedonia (20:1)
 - b. Paul encourages the believers in Macedonia then travels to Greece (20:2)
 - c. Paul returns to Macedonia then travels on to Troas (20:3-6)

¹⁸ Charles B. Puskas and David Crump, *An Introduction to the Gospels and Acts* (Grand Rapids, MI: William B. Eerdmans Pub. Co., 2008), 126.

- II. Paul Travels to Troas (20:7-12)
 - a. Paul worship's, speaks and breaks bread with believers in Troas (20:7-8)
 - b. Eutychus falls to his death from the window (20:9)
 - c. Paul bring Eutychus back to life (20:10)
 - d. Paul resumes the worship and meeting with believers (20:11)
 - e. Eutychus resumes worship (20:12)
- III. Paul Travels to Miletus (20:13-16)
 - a. Paul joins his mission companions in Mitylene and travels to Miletus (20:13-15)
 - b. Paul sails past Ephesus to get to Jerusalem for Pentecost (20:16)
- IV. Paul addresses the Elders from Ephesus (20:17-38)
 - a. Paul summons the Elders from Ephesus to Miletus for a meeting (20:17)
 - b. Paul addresses the Elders (20:18-35)
 - c. Paul prays with the Elders and departs for Jerusalem (20:36-38)

Acts twentieth chapter details a portion of Paul's third and final missionary journey. *The New Interpreter's Bible* calls the block of scripture from Acts 18:18 – 21:26 as "Paul's Ephesian mission [that] includes panels of his 'farewell tour' that ends in Jerusalem."¹⁹ From the previous outlines, Acts chapter twenty gives details to the reach of Christianity to the uttermost parts of the world located in Macedonia, Greece, Troas, Mitylene, and Miletus and then back to Jerusalem. *The Bible Guide* indicates Paul's rationale for this travel is "to visit the churches in Philippi, Thessalonica, and Berea (Acts 20:1-6) [because] he is collecting money to help the church in Jerusalem and gathering a team to

¹⁹ Robert W. Wall et al., *The New Interpreter's Bible*, vol. 10 (Nashville, TN: Abingdon, 2002).

make the journey with him."²⁰ At the chapter's close, Paul clearly states that he will not be coming back through this geographic region again (Acts 20:36-38).

It is necessary to understand the significance of Paul to better understand and interpret his actions in the section of scripture that will be examined in detail later. The *Fortress Bible Commentary* highlights the importance of Paul in the New Testament Scripture. It reads:

After Jesus of Nazareth, the apostle Paul is the most significant figure in the New Testament. The letters he wrote, other letters attributed to him, and the portion of the Acts of the Apostles dedicated to him together account for about a third of its pages. In Christian churches that read the Bible according to lectionary cycles, Paul's is the single voice more often heard than any other, as his epistles are read in all three years of cycles. Throughout Christian history, Paul has been revered as one of the chief witnesses of the risen Christ (I Cor. 15:3-8) and as his "apostle to the nations" (Romans 1:1-5, 13; 11:13; 15:16-18; Gal. 2:8).²¹

A self-portrait of Paul can be gathered from his description of both his credentials and his conversion as described several of the epistles. He is a member of the Tribe of Benjamin, a Pharisee, and a self-proclaimed prosecutor of the church and blameless under the law (Phil. 3:5-6). He is a student of Gamaliel and educated in the Law (Acts 22:3). We are first introduced to him as a young man at the stoning of Steven, where he watched over the cloaks of those who perpetrated the act (Acts 7:58). He attests to this activity later in life while he is defending himself to Jews from Asia while in the custody of a Roman Tribune (Acts 22:20). However, after his conversion, his zeal for the risen Christ is unparalleled.

It must be noted that some of Paul's writing has been used to segregate, separate, and oppress people of color and women. The *Fortress Bible Commentary* on this issue

²⁰ Andrew Knowles, *The Bible Guide* (Minneapolis, MN: Augsburg, 2001), 554-558.

²¹ Coomber, Aymer, and Page, *Fortress Commentary of the Bible*, 365.

writes, “Although Paul has been revered down the centuries, he was also opposed from the beginning, and today he is held by many men and women in suspicion, within the churches as much as outside them. . . .Even in churches where his figure elicits deep devotion, Paul also evokes wariness, even antipathy, among men and women who have suffered real injuries under the invocation of his name.”²²

It is Paul’s writings that have been used to propagate slavery in light of his words for slaves to obey their masters (Eph. 6:5-11; Col 3:22-4:1) as well as sending Onesimus, a slave, back to his master as addressed in the letter to Philemon (Philemon 1:12).

Further oppression has been wrought on women due to Paul's instruction for women to remain silent in church (1 Cor. 14:34). This verse is still used to subjugate to the role of women from not being able to preach the Gospel to not being able to serve in leadership or in a pastoral capacity that would put her in a “headship” position over her husband.

Although this researcher have not had to deal personally with any arguments related to slavery, even though all people of color still deal with slavery’s aftermath, this researcher had to refute the arguments against women in leadership and ministry as a woman in pastoral leadership, much to the displeasure of some colleagues, both male and female.

The *Fortress Commentary* concludes these issues with, “Christian Clergy—who are often familiar with the critical issues involved—would do well to not only mention these issues in their preaching and teaching but also to cultivate an awareness in their communities that reading Paul’s letters is a complicated affair.”²³

As modern-day readers of the Bible, we must take into consideration that we all bring a subtext to our interaction with the living Word of God that could lead us to

²² Coomber, Aymer, and Page, *Fortress Commentary of the Bible*, 366.

²³ Coomber, Aymer, and Page, *Fortress Commentary of the Bible*, 367.

interpret what is read from our cultural context and come up with an eisegetical fallacy that reinterprets what is read to include what we superimpose on the text. In other words, reader beware.

Although there are complexities in the writing, interpretation, and implementation of a few of the words of Paul in the biblical text, it is no more challenging than other stories and commands in scripture directly from God that obliterate nations. Some of the atrocities in the Old Testament resemble national genocides that have occurred in modern history that have been deemed unacceptable. This writing is not to placate what has happened in the Bible as God positioned Israel for greatness as the expense of the indigenous people. It is just an example of things that have been written that we cannot reconcile. Just as those incidents do not lessen who God is, it is the same case for these writings of Paul as well. His importance to Christendom cannot be diminished because of them.

Detailed Analysis

Before looking at each verse separately, the question that arises from this story is, “Why is it recorded at all?” This is the only place in scripture that Eutychus is mentioned. What is the significance of this story to warrant its placement in Luke’s account of Paul’s journey?

The *Abingdon New Testament Commentaries: The Acts of the Apostles* reasons, “The story evokes associations with earlier incidents since Luke-Acts includes stories of Jesus and Peter raising the dead (Luke 7:11-17; 8:40-42, 49-56; Acts 9:36-43). The story also recalls the miracles of Elisha and Elijah, although the parallels are inexact (1 Kings

17:17-24; 2 Kings 4:18-37).”²⁴ From these other texts, we know that neither raising someone from the dead nor the style in which it occurred was unique to afford its inclusion. However, there is another possibility. Badu writes of this story’s inclusion that the possible intent of this recollection of Luke is to “locate Paul within the prophetic tradition.”²⁵ Badu’s rationale is that Jesus was declared a prophet after He raised the son of the widow from Nain. From Jewish tradition, many prophets suffered and became martyrs. Badu notes that Luke attests to this in Luke 4:24, 6:23, 11:47; 13:33; and Acts 7:52. Paul was on his final journey to Jerusalem, knowing it would be there that he would suffer.²⁶ Including this story gives Paul credibility with both Jew and Gentile alike.

In looking at the text with a verse-by-verse analysis, the seventh verse states, “On the first day of the week, when we met to break bread, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight.” There is speculation as to which day of the week is the first day. If the Jewish calendar is considered, the first day would be Saturday night (after sunset) on the Sabbath. If this was the case, Paul would be leaving on the following day, Sunday.²⁷ However, most scholars agree with the position that is explained best by David Peterson in *The Acts of the Apostles: A Pillar New Testament Commentary*. He writes, “. . . since Luke seems to follow the Roman method of reckoning, it must have been Sunday

²⁴ Beverly R. Gaventa, *Abingdon New Testament Commentaries* (Nashville, TN: Abingdon Press, 2003).

²⁵ Immanuel, *Acts of the Apostles*, 219.

²⁶ Immanuel, *Acts of the Apostles*, 219.

²⁷ Maximilian Zerwick and Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament* (Rome, Italy: Biblical Institute Press, 1974), 420-421.

night.”²⁸ This would also account for the possibilities of Eutychus’ fatigue, as will be further explained. The night gathering would have been after a full day of work on Sunday.²⁹

This is also the first mention of a Sunday gathering of believers for which we have our modern tradition of Sunday worship.³⁰ The *Commentary Critical and Explanatory of the Whole Bible* gives us the historical significance regarding what seems to be the simple statement, “On the first day of the week, when we met to break bread, . . .” It states, “This, compared with 1 Co 16:2, and other similar allusions, plainly indicate that the Christian observance of the day afterward distinctly called ‘the Lord's Day,’ was already a fixed practice in churches.”³¹

Another “fixed practice” would have been the breaking of bread or the Lord’s Supper, which began soon after the resurrection and ascension of Christ.³² John R. Stott explains, “. . . the purpose of their assembly was ‘to break bread,’ which Luke understood as the Lord’s Supper in the context of a fellowship meal, as in the upper room in Jerusalem.”³³

²⁸ David G. Peterson, *The Acts of the Apostles*, The Pillar New Testament Commentary (Grand Rapids, MI; Nottingham, UK: William B. Eerdmans Publishing Company, 2009), 557-559.

²⁹ Kenneth O. Gangel, *Acts*, Holman New Testament Commentary, vol. 5 (Nashville, TN: Broadman and Holman Publishers, 1998), 340.

³⁰ Biblical Studies Press, *The NET Bible First Edition* (Biblical Studies Press, 2006), Ac 20:7.

³¹ David Brown, A. R. Fausset, and Robert Jamieson, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 208.

³² M. David Sills, “Opportunities and Challenges in Global Missions,” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1756-1757.

³³ John R. W. Stott, *The Message of Acts: The Spirit, the Church and the World*, The Bible Speaks Today (Leicester, UK; Downers Grove, IL: InterVarsity Press, 1994), 319-322.

Luke uses the word “we.” These verses are an eyewitness account and not a retelling of a story that was recited to him by another. Luke is a part of the gathering believers and gives details to the setting and actions that will occur before their departure to continue their visit to the churches established in that area. Their departure being imminent prompted the extended discourse and discussion by Paul. This was no mere sermon; this was a dialogue where Paul and the people were engaged in conversation.

Verse eight states, “There were many lamps in the room upstairs where we were meeting.” This seems like an unusual detail. It is obvious that since they were meeting into the night that lamps would be in the room. Although Luke is one who testifies to the full details of the scene in which the reader is allowed to view, he also has a purpose behind these facts.

The mention of the lamps speaks to the increasing heat and fumes from the “many lamps” as a potential contributing factor to the drowsiness of Eutychus. These two together make for a dangerous combination for someone who may already have been fatigued by a full day of activity.

However, Richard Pervo in *Acts: A Commentary on the Book of Acts* offers a much more detailed explanation that pulls in the negative historical reputation that the Lord’s Supper had in the early church. He writes:

Luke had more in mind than developing and inserting a good story at this point. Charles Talbert points out the general hostility to nocturnal meetings and legal action to suppress them, on the grounds of political conspiracy or criminal religiosity. Standard accusations against cults included nocturnal orgies at which the lights were extinguished to allow for promiscuity and the sacrifice and consumption of a human being, usually a boy: “the shameful deeds about which stories are told—the upsetting of the lamp, promiscuous intercourse, and the meals of human flesh.” From the contents of Pliny's letter on the Christians (10.96), it is apparent that such allegations were in circulation when Acts was written. It may be no more than a felicitous coincidence that Luke describes a

nocturnal Christian assembly at which lamps were ubiquitous and in which a boy was restored to life, but an indirect apologetic purpose is possible.³⁴

In a simple detail, Luke offers a direct counter-assault on the vicious rumors that plagued the early church. Verse nine states: “A young man named Eutychus, who was sitting in the window, began to sink off into a deep sleep while Paul talked still longer. Overcome by sleep, he fell to the ground three floors below and was picked up dead.” It may be with great irony that the person sitting in the window is named Eutychus. In *Acts, Ancient Christian Commentary on Scripture*, this name has two significant means from the Greek and the Hebrew. In Greek, it means “fortunate.” In Hebrew, it means “senseless.”³⁵ With the fate that is to befall him, both representations of his name are characterized.

The age for the young man named Eutychus is debated. Some believe that he was a lad who may have been between eight to fourteen years of age.³⁶ Others see Eutychus as a young adult. The *Cornerstone Bible Commentary* explains his age and occupation in further detail. It states:

Depending on how *pais* [3816, 4090] is understood (“youth,” 8–14 years old, *On the Creation* 105; or “slave”) and related to *neanias* [3494, 3733] (20:9, “young man,” 24–40 years old, Diogenes Laertes *Lives of the Eminent Philosophers* 8.10; *Cherubim* 114), Eutychus is at least in his early teens, possibly in his twenties or thirties. If his sleep was caused as much by the toil of the day as by the soporific

³⁴ Richard I. Pervo, *Acts: A Commentary on the Book of Acts*, ed. Harold W. Attridge, Hermeneia—a Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress Press, 2009), 513.

³⁵ Francis Martin and Evan Smith, eds., *Acts, Ancient Christian Commentary on Scripture* (Downers Grove, IL: InterVarsity Press, 2006), 244-247.

³⁶ I. Howard Marshall, *Acts: An Introduction and Commentary*, Tyndale New Testament Commentaries, vol. 5 (Downers Grove, IL: InterVarsity Press, 1980), 345.

effects of smoky lamps and “long-winded” Paul, then he was probably an adult slave.³⁷

William Barclay writes, “Eutychus, no doubt, had already done a hard day’s work, and his body was tired.”³⁸ This would support that Eutychus was older.

Although Eutychus is the only person in the window sill, sleep is almost personified in its description. The *Abingdon Bible Commentary* on Acts states, “Another compelling feature of the story is the role played by sleep, which figures almost as a character in the story. Although obscured in the NRSV, verse 9 twice describes Eutychus as being “brought down” by sleep.”³⁹ Sleep is a prominent figure in the Gospels as Jesus finds the disciples sleeping as he toils in prayer in the Garden of Gethsemane. Luke records this in his Gospel account as well (Luke 22:45-46). It is also used by Jesus in his when he speaks eschatologically. Sleep is the antithesis of being awake or watchful (Luke 12:37, 21:36).⁴⁰

It should not be presumed that Eutychus was just knocked unconscious. He was seated in the window three stories up. He fell to the ground or pavement below from a window that was located either over the street or over the interior courtyard.⁴¹ The Greek word *nekros*, which is translated as dead, is used as such for both humans and animals.

³⁷ Allison A. Trites and William J. Larkin, *Cornerstone Biblical Commentary*, vol. 12, *The Gospel of Luke and Acts* (Carol Stream, IL: Tyndale House Publishers, 2006), 571.

³⁸ William Barclay, *The Acts of the Apostles*, 3rd ed., fully rev. and updated ed., The New Daily Study Bible (Louisville, KY; London, UK: Westminster John Knox Press, 2003), 175.

³⁹ Gaventa, *Abingdon New Testament Commentaries*.

⁴⁰ Gaventa, *Abingdon New Testament Commentaries*, 280.

⁴¹ David Brown, A. R. Fausset, and Robert Jamieson, *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Acts-Revelation*, vol. 6 (London, UK; Glasgow, UK: William Collins, Sons, and Company, Limited, n.d.), 147.

Verse ten states: “But Paul went down, and bending over him took him in his arms, and said, “Do not be alarmed, for his life is in him.” The start of the sentence with the contravening conjunction “but” lets the reader know that the events of the previous verse are going to take a dramatic turn in the opposite direction. Paul does not just bend over him; he is lying on him. The word translated as bending, “*epiptō*,” is more accurately represented as to “press against or crowd upon.”⁴² The act of taking him in his arms is, “*sympetilambanō*,” and is translated as “embrace, [to] put one’s arms around in concern or love.”⁴³ Again, this action aligns Paul with both Elijah in 1 Kings 17:21 and Elisha in 2 Kings 4:34, who both did acts of healing by stretching themselves over and embracing the dead who were then brought back to life.⁴⁴

Paul’s exclamation of life in Eutychus should not be misunderstood and interpreted as a statement of resuscitation. It is a statement of resurrection based on the certainty that is given in the language used to describe Eutychus as dead.

Verse eleven states: “Then Paul went upstairs, and after he had broken bread and eaten, he continued to converse with them until dawn; then he left.” Paul, after expending himself to some extent, returns upstairs along with any who had come downstairs with him. We can assume Luke was one of those who traveled down the three flights of stairs as his report of Paul's actions remains as an eyewitness account. He, too, returns to the assembly to continue the fellowship meal with the rest of the assembly. They talk

⁴² James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor, WA: Logos Research Systems, Inc., 1997).

⁴³ Swanson, *Dictionary of Biblical Languages with Semantic Domains*, Logos Software.

⁴⁴ Ethelbert W. Bullinger, *The Companion Bible: Being the Authorized Version of 1611 with the Structures and Notes, Critical, Explanatory and Suggestive and with 198 Appendixes*, vol. 1 (Bellingham, WA: Faithlife, 2018), 1633.

through to the morning when Paul leaves, as had been indicated earlier. He kept the plans he had made for his departure.

There is some debate as to when the actual Lord's Supper would have taken place. Some suggest that the Lord's Supper was done first, and then the fellowship meal was done after the miraculous healing. Others reverse this order. It is Brown, Fausset, and Jamieson, who give a practical explanation of the course of events regarding the breaking of bread that helps us understand the sequence of these events. They write, "The former expression seems to plainly denote the celebration of the Lord's Supper; their intention to do so being expressed in v. 7, but their actually doing it nowhere if not here."⁴⁵ In essence, they write that the intent for the gathering was to take the Lord's Supper. It is a time indicator. The verse does not state that the act was accomplished. Verse eleven, however, does reflect not only the breaking of bread but also eating the fellowship meal as having occurred after everyone had returned upstairs. Verse twelve states: "Meanwhile, they had taken the boy away alive and were not a little comforted." Hans Conzelmann offers clarity to the NRSV rendering of "had taken the boy away alive. . ." It reads as though they took him somewhere other than back into the gathering. He writes, "Because of the redactional insertion in verse 11, verse 12 is unclear. From where did they bring the young man who had been brought back to life, and where did they take him? Without verse eleven, the answer is obvious: they took him from where he had fallen back up to the place of the meeting. The detail in verse 12

⁴⁵ Brown, Fausset, and Jamieson, *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments*, 147.

is the “demonstration” of the miracle, which is stylistically appropriate to the miracle story.”⁴⁶

These last words in this last verse encapsulate the night’s events perfectly. The people are comforted by witnessing firsthand a resurrection experience that only enhanced their recollection of the resurrection of Jesus Christ as they took the Lord’s Supper together. Eutychus, being mentioned alive again, supports that he had, in fact, been dead as a result of the fall. As well, Eutychus’ ability to remain a part of their fellowship brought those in attendance great joy.

Synthesis

These six verses pack much theology. With Paul desiring to get to Jerusalem by Pentecost, we know that this act happened during the resurrection season. This assembly was able to take the Lord's Supper with not only the resurrection of Eutychus in clear view but with the resurrection of their Lord, whom they had gathered to commemorate, in vivid color. This act certainly must have reinforced their belief in the power of the resurrection, having been able to witness this power first-hand through Paul to Eutychus.

This text also speaks to the priority of the gathered body. Although those assembled had already had a full day of work, their custom was to come together on the first day of the week to break bread. Regular, weekly worship was the norm for the body of believers in Troas.

⁴⁶ Hans Conzelmann, *Acts of the Apostles: A Commentary on the Acts of the Apostles*, ed. Eldon Jay Epp and Christopher R. Matthews, trans. James Limburg, A. Thomas Kraabel, and Donald H. Juel, *Hermeneia—A Critical and Historical Commentary on the Bible* (Philadelphia, PA: Fortress Press, 1987), 169–170.

Troas is located off the Aegean shore as a coastal port. The *Baker Encyclopedia of the Bible* states of Troas, “It was an important seaport during the time of Paul because it was the easiest and shortest route from Asia to Europe.”⁴⁷ Being a major seaport would allow for traffic from around the area. So, the population of Troas was more than likely ethnically diverse. This diversity would probably be reflected in the gathering of believers. They were both Jew and Gentile. If it is concluded that Eutychus was a young slave, then this congregation was not just ethnically diverse, but it also had a mix of classes of people as well as potentially a range of generations in its participants. The Gospel was received and experienced by a variety of people. Its reach transcended any one group; and this group was able to get beyond their difference to celebrate and fellowship together on one accord. This is an embodiment of the mission statement of Acts 1:8. In this one congregation, we see a representation of all four geographic regions that the Gospel is intended to reach.

Paul comes with purpose and intent to say all that had been given to him to say. However, that purpose and intent do not supersede the ability to suspend the discussion to deal with the urgent matter at hand when Eutychus falls. There are lessons to be learned when an unexpected immediate need is given space to interrupt our normal proceedings. Paul responds to the matter personally; he went down to Eutychus and then encourages the church with the results. It should be noted that this interruption does not derail the night's proceedings. Paul resumes where he left off. The assembly partakes in the Lord's Supper and fellowship meal so Paul can depart as he had intended. The culmination of the events results in everyone having joy at what had transpired.

⁴⁷ Walter A. Elwell and Barry J. Beitzel, “Troas,” *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 2107.

Reflection

There is much that we can learn from these six verses of scripture that will help the modern church to become transgenerational and family-friendly. The first thing to be noted in the text is that the power of the resurrection is center stage. We see it in the rationale for the weekly gathering as well as seeing it accentuated by the unplanned resurrection of Eutychus. The resurrection is the essence of this passage. If this body of believers did not learn anything else on this prolonged night of teaching, they learned that the power of the resurrection remains! The Church still does experience the miraculous as a part of its daily life.

The modern church has seemed to have moved away from the preaching of the cross and the power of the Holy Spirit that we have as followers of Jesus Christ. Jesus' own words that He spoke about His death are still applicable to the Body of Christ today, "And I, when I am lifted up from the earth, will draw all people to myself" (Jn. 12:32 NRSV). This body of believers seems to exemplify and reinforce this prophetic teaching; and it still works. We must teach Jesus and lift Him high for the world to see. Although many topics and concerns in this life do need to be addressed by our religious leaders, a Gospel-centric message with the cross at its heart will win all generations and ethnicities to Christ.

This text also reinforces the priority of the gathered Body. The tradition of Sunday worship, as was mentioned earlier, was more than likely firmly established at this

point.⁴⁸ These believers, even after a hard day's work or other activities, still came together in worship and fellowship.

A 2014 study by the Pew Research Center shows that of a sample size of 35,071 adults, only 36% went to church at least one time per week. Thirty-three percent go twice a month or a few times per year, and 30% seldom or never go. This same study showed that if Millennials and younger, only 11% go to church on a weekly bases.⁴⁹ There was a time that parents were taking their children with them to church. Now, based on these numbers, the church has become an option for the children of church-going parents.

Regular worship gatherings are less prioritized in the modern era than at any other time in history. This deprioritization is now reflected in the attendance patterns from Generation X through to Generation Z. Although the number of worshippers is declining in mainstream churches, there is an uptick in attendance in non-denominational churches. *Christianity Today* reports that nondenominational churches have grown from 54,000 in 1998 to 79,000 in 2006 and 84,000 in 2012.⁵⁰ The Hartford Institute for Religions reports that persons affiliated with nondenominational churches have grown from 194,000 in 1990 to eight million in 2008.⁵¹ This shift may be a result of a gospel-centric

⁴⁸ Stott, *The Message of Acts*, 319-322.

⁴⁹ "Attendance at Religious Services - Religion in America: U.S. Religious Data, Demographics, and Statistics," Pew Research Center's Religion and Public Life Project, last modified 2019, accessed May 21, 2019, <https://www.pewforum.org/religious-landscape-study/attendance-at-religious-services/>.

⁵⁰ Rebecca Randall, "How Many Churches Does America Have? More than Expected," *Christianity Today* News and Reporting, last modified 2017, accessed May 21, 2019, <https://www.christianitytoday.com/news/2017/september/how-many-churches-in-america-us-nones-nondenominational.html>.

⁵¹ Scott Thumma, "2010 National Profile of U.S. Nondenominational and Independent Churches," *Hartfordinstitute.org*, last modified 2019, accessed May 21, 2019, <http://www.hartfordinstitute.org/cong/nondenominational-churches-national-profile-2010.html>.

message with the autonomy to make decisions that may cut against the grain of mainline denominations. However, this shift does not change the fact that people are attending worship less today than there were in years past. The latter numbers just give us a place of hope that not all decline is happening at the same rate, and there may be some lessons and strategies that can be learned from our non-denominational houses of worship.

The prominence of ethnic, racial, class, and generational diversity is another factor in the gathered assembly in Troas that cannot be minimized. Luke paints a picture of an ethnically diverse church on the day of Pentecost. The Holy Spirit filled everyone in the house to speak the languages of the people who were in the street. All heard the Galileans speaking in their language (Acts 2:1-11). This gathering is a direct reflection of that.

Where ethnic diversity is present, racial diversity can have a place. Troas was a seaport that allows people from all over the region and other parts of the world to traverse their shores and potentially relocate. Having both ethnic and racial diversity allows people to see others who are similar to themselves. This allows for a level of comfort and acceptance in the group. It allows people to hear the Gospel in their language as it did on the day of Pentecost.

The final bit of diversity that must not be overlooked is the potential age and class of Eutychus. He was a young man, more than likely a young adult and more than likely a slave; but he was comfortable in the gathering. He had a seat at the table. He was a participant. He was in the midst of this gathering, although on the outskirts in the window, he was still present. We can only speculate as to why he was seated in the

window; but, he was there. We can assume that others of different classes and different ages were also there.

Finally, this text teaches that the probability of breaking protocol is a necessary component of the worship experience. Paul is teaching long into the night. Eutychus slips into sleep and falls to his death. Although it is possible that this event would have never been overlooked under any circumstance, Paul could have sent others to care for Eutychus and been given deadly results after his preaching had been completed and prayed a prayer of consolation with the family as he continued his journey out of town.

Is that not what is done today? Do people value their expected agendas so high that it is at the expense of someone dying in the presence of those in corporate worship because of the need to get the business at hand done? Interruptions are not looked on favorably. They are seen more as an impediment rather than an opportunity for God to be glorified.

Paul does the unexpected. He stops and cares for Eutychus himself. He lays across Eutychus to restore his life. Paul sees value in Eutychus, this young adult slave seated in the window. It is important for Eutychus to be in their community. He has value. This story ends when Eutychus is restored to the fellowship of the believers, and they have the Lord's Supper and fellowship meal together. Maybe, Paul was recollecting his own words to the Corinthian Church where class distinctions had brought about divisions in the church (1 Cor. 11:17-34), and going on without Eutychus would prove to be a hypocritical act. Whatever the case, Paul became personally involved. He did not leave Eutychus' wellbeing to anyone else. It was his responsibility.

Paul also stays on track. He resumes where he left off. They had not taken the Lord's Supper nor finished their fellowship meal. They complete what they had set out to do. This shows that both flexibility and order can be done simultaneously. They are not contradictions to one another. You can have both, instead of either or.

It seems as though this gathering of believers had some components that any modern church would benefit from having. They learned how to balance the tensions of gatherings that have a mix of persons and personalities that allowed for individuals from all walks of life to find a place in their worship. It personified the power of the resurrection; it maintained the priority of the gathered body; it had a prominence of racial, ethnic, class and age diversity and the leadership had no challenges in breaking protocol to ensure the needs of their least worshipper was not only met, but he was restored to the community. These components, either as a whole or in part, are certainly factors for any congregation to be transgenerational and family-friendly.

CHAPTER THREE

HISTORICAL FOUNDATIONS

The decline of the Christian church is something that must be taken seriously. Although it may not be viewed as a hemorrhage at this time, there is a steady decline of persons who profess to be Christian, which is reflected in our younger generations that are no longer choosing to have faith as a factor in their lives. This decline is a loss to the Christian community as a whole.

Even though the American church is seemingly in peril, this is not the first time in America's history that church attendance has been on the decline. It is at these low points that the tide has historically changed because of the commitment of individuals willingly answering God's call to be conduits for God's life-giving breath within our religious institutions.

Church attendances decline and the underlying reasons for it are not something new. The Church has been here before. This research began by citing Harvard philosophy professor George Santayana regarding the history and its inevitable repetition when humankind fails to learn the lessons it taught. This historical foundation gleans from the First Great Awakening and parallels the significance of that era to our current one to address the church and the decline that it is currently facing. The American

Church is in peril. This assertion is backed by data from the Pew Research Center, which shows that church attendance is on the decline.¹

Barna Group, one of the leading organizations on church and Christian demographic studies and research, concludes in the “2016 State of the Church and Family Report” that “almost half of all American adults (48%) are post-Christian;” they do not believe in God or self-identify as an atheist and do not participate in religious practices of prayer or attendance at a house of worship.² Additionally, Barna shows that the number of persons referred to as post-Christian are on the rise from 37% in 2013 to 44% in 2015.³ Although the percentage of increase is currently not rising as sharply as it did from 2013 to 2015, it is still trending upward.

American author, Jack Canfield states in a 2011 Forbes Magazine Interview, “One individual can begin a movement that turns the tide of history. Martin Luther King in the civil rights movement, Mohandas Gandhi in India, Nelson Mandela in South Africa are all examples of people standing up with courage . . . to bring about needed changes.”⁴ In essence, one person can make a monumental difference in the life of not only another individual but also in the life of a community and a nation. During the First Great Awakening, in New England, individuals served as catalysts of a movement that changed

¹ “Attendance at Religious Services - Religion in America: U.S. Religious Data, Demographics and Statistics,” Pew Research Center’s Religion and Public Life Project, last modified 2014, accessed May 21, 2019, <https://www.pewforum.org/religious-landscape-study/attendance-at-religious-services/>.

² “The State of the Church 2016 - Barna Group,” Barna Group, last modified 2016, accessed May 21, 2019, <https://www.barna.com/research/state-church-2016/>.

³ “2015 Sees Sharp Rise in Post-Christian Population - Barna Group,” Barna Group, last modified 2015, accessed May 21, 2019, <https://www.barna.com/research/2015-sees-sharp-rise-in-post-christian-population/#.V9rd7JMrKEI>.

⁴ Dan Schawbel, “Jack Canfield and the Golden Motorcycle Gang,” Forbes.com, last modified 2011, accessed May 21, 2019, <https://www.forbes.com/sites/danschawbel/2011/11/21/jack-canfield-and-the-golden-motorcycle-gang/#4f14f29024a9>.

the course of American self-awareness. Kory Ray Thomas Quirion writes in the Liberty University Journal of History:

Throughout the course of American History, there have been a number of events that have shaped our national identity. The Civil War, the Great Depression, and the Civil Rights movement are all examples. However, there has been perhaps no greater force directing the current of American history than religion. Our theology of God and philosophy of man have defined our nation's political, cultural, and social dynamic for over two hundred years. Within that current, no swell has had a more lasting impact than the two dynamic periods of revival and renewal, known as the First and Second Great Awakenings.⁵

Although events are usually looked upon as the catalyst that shapes our history, some events could not occur without individuals serving as catalysts for change.

The First Great Awakening gives a historical perspective and foundation for the project. Hence, this chapter looks at the First Great Awakening as a movement that re-galvanized the Christians in the American Colonies. Although a simultaneous awakening was occurring in England and some parts of Europe with Jonathon Whitfield, an English evangelist being central in both, the focus will be on the Awakening as it occurred in the colonies.

This movement chronicles how biblical preaching challenged the cultural norms of the dominant religions of the time. It is said to have begun at the turn of the eighteenth century in Northampton; however, this awakening was not singularly located in just one place but spread throughout the New England colonies and reshaped religious practices of that day.⁶ Richard Chacon and Michael Scoggins suggest, "This evangelical movement arose among colonial North American Protestants and was based on the belief

⁵ Kory Ray Thomas Quirion, "The First Great Awakening: Revival and the Birth of a Nation," *Bound Away: The Liberty Journal of History* 1, no. 2 (2015): 1, accessed January 28, 2019, <http://digitalcomons.liberty.edu/ljh/vol1/iss2/3>.

⁶ Joseph Tracy, *The Great Awakening* (Boston, MA: Tappan and Dennet, 1842), 1.

of the inherent depravity of humankind. Rejecting the belief in a universally depraved human nature, the Enlightenment favored the accumulation of human knowledge through science and logic.”⁷ The Awakening placed emphasis on trusting one’s heart over trusting one’s intellect as a response to enlightenment and how this thinking was reflected in a person’s actions.

With the age of enlightenment laying the foundation for a scientific worldview, church membership began dropping as people’s faith waned. The Great Awakening marks a notable shift in Christendom, as reason left little room for spirituality. Just as Newton postulated and proved that for every action, there is an equal and opposite reaction, so it is with the Church. When the Church shifts, there is a response. The practical response to the Awakening was that it brought about a change in both the method of worship and the heart of the worshipper. In the midst of the Great Awakening, there were preachers who emerged as tenacious advocates for the kingdom of God through relevant biblical messages. These preachers included the likes of George Whitfield and Jonathon Edwards, who played pivotal roles in the First Great Awakening.

Whitefield and Edwards’ ministry methodology turned this revival of Christianity into a movement that influenced the United States’ national identity. Quirion states, “At the heart of [this] Awakening was a vigorous compulsion to evangelize the lost and energize the complacent. The First Great Awakening left an indelible mark on the United States. A greater understanding of that theological wellspring is necessary to fully

⁷ Richard J. Chacon and Michael C. Scoggins, *The Great Awakening and Southern Backcountry Revolutionaries* (New York, NY: Springer, 2014), 1.

appreciate where we are as a nation and how we got here.”⁸ In addition, the First Great Awakening’s “theological wellspring” will also help the modern church understand her history, better respond to her present reality, and prepare for her future.

The Great Awakening: An Overview of the Period

Revivals are common in certain religious circles today as they have been for quite some time; however, one rarely hears the term “Awakening” today within the general life of religious communities. For this reason, it is important to distinguish between the two to see how the modern church can potentially incorporate awakenings and revivals today. *Baker’s Dictionary of Practical Theology* distinguishes between an awakening and a revival contending they are both “distinguishable and separable.”⁹

Some think of awakening as a revival or the spiritual quickening of previously converted person, others as the religious experiences accompanying the beginning of the Christian life. Still others, more correctly, see it rather as the exciting of the religious sensibilities of the unconverted both within and without the church. Probably the widespread notion that awakening was synonymous with revival is a mistake which may seriously mislead a student attempting to understand this type of religious event.¹⁰

Whereas a revival is an “increase of the best desires, efforts, and exertions of persons who are already pious and benevolent,” an Awakening is not only the revitalization of persons who are already a part of the faith but extends to include those who are without.¹¹ It is a cultural shift that bears fruit in other aspects of society, typically having long and

⁸ Kory Ray Thomas Quirion, “The First Great Awakening: Revival and the Birth of a Nation,” *Bound Away: The Liberty Journal of History* 1, no. 2 (2015): 1, accessed January 28, 2019, <http://digitalcommons.liberty.edu/ljh/vol1/iss2/3>.

⁹ John H. Gerstner, “The Great Awakening,” in *Baker’s Dictionary of Practical Theology* (Grand Rapids, MI: Baker House Books, 1967), 150-156.

¹⁰ Gerstner, *Baker’s Dictionary of Practical Theology*, 150-156.

¹¹ Gerstner, *Baker’s Dictionary of Practical Theology*, 150-156.

lasting repercussions. It should be noted that outdoor revivals were a mechanism used by the prominent preachers of the Great Awakening to address the masses for God.

Although different, it is evident that revivals and awakenings are intertwined.

Carl E. Kramer further defines “Great Awakening” as “a term used to describe a significant outburst of enthusiastic religious feeling that swept the colonies in the 1740s and continued to exert influence on colonial culture nearly until the Revolutionary era.”¹²

Church Historian and Director of the Dunham Museum, Dr. Diane Severance, expands this definition and provides a deeper insight into the people and the period. She writes:

Many of the early Puritans and pilgrims arrived in America with a fervent faith and vision for establishing a godly nation. Within a century, the ardor had cooled. The children of the original immigrants were more concerned with increasing wealth and comfortable living than furthering the Kingdom of God. The same spiritual malaise could be found throughout the American colonies. The philosophical rationalism of the Enlightenment was spreading its influence among the educated classes; others were preoccupied with the things of this world.¹³

Those who journeyed to the colonies for a new life and religious freedom were succeeded by a generation with a new set of priorities. Wealth and reason became central to the colonist lifestyle.

In the early 1700s, the organized church in the American Colonies was considered an exclusive place where only those who had proven their faith were welcomed; “candidates wishing to be accepted into an established Protestant congregation often first had to subject their personal lives to the scrutiny of a panel comprised of church elders

¹² Carl E. Kramer, “The Great Awakening, c. 1730s-1760,” *Events that Changed America in the Eighteenth Century* (Westport, CT: Greenwood Publishing Group, Inc., 1998), 1, accessed January 28, 2019, <https://archive.org/details/eventsthatchange00find/page/n17>.

¹³ Diane Severance, “What Was the Great Awakening? Know the Facts and Summary,” Christianity.com, last modified 2010, accessed January 28, 2019, <https://www.christianity.com/church/church-history/timeline/1701-1800/the-great-awakening-11630212.html>.

along with members of the clergy.”¹⁴ This was followed by giving an account of one’s life in front of a panel of believers, an investigation of one’s character to include interviews with neighbors and friends from the community and monitoring one’s spiritual growth. Finally, after navigating these requirements, the new member was to pledge loyalty to the congregation for life.¹⁵ Even with this level of religious scrutiny, the era is still referred to as a time with “a lamentable absence of religious zeal.”¹⁶ Gewehr writes, “In a word, prior to the Great Awakening, the evangelical doctrines were obscured by the externals, and religion had become a matter of dead formality in churches everywhere through the colonies.”¹⁷ This stiff religion that lacked spontaneity, amongst a people who had drifted away from sound biblical doctrine, created an environment ripe for both revival and awakening.

Evangelical preachers began to preach a biblical message that was counter-cultural, thereby reshaping protestant religious practices and lighting a spark that changed the trajectory of Christendom in the colonies. It was more than just a revival; it was an emergence from the dysfunctional condition of the church that had become disconnected from their communities. Charles Maxson describes the awakening in the church as a period when charismatic preachers “changed the lives of thousands and called into being a church within the church, a saving nucleus in almost every communion.”¹⁸ Harvard’s

¹⁴ Chacon and Scoggins, *The Great Awakening and Southern Backcountry Revolutionaries*, 5.

¹⁵ Chacon and Scoggins, *The Great Awakening and Southern Backcountry Revolutionaries*, 5.

¹⁶ Wesley M. Gewehr, *The Great Awakening in Virginia, 1740-1790* (Durham, NC: Duke University Press, 1930), 3.

¹⁷ Gewehr, *The Great Awakening in Virginia*, 4.

¹⁸ Charles Hartshorn Maxson, *Great Awakening in the Middle Colonies* (Chicago, IL: University of Chicago Press, 1920), 112.

Joanne van der Woude says of the charisma that swept through the colonies that regardless of the emotional exercise that participants expressed and participated in, these individual encounters held more weight than the formal church practices and authority. They had mass appeal due to the participant's powerful spiritual experience, which replaced the conventional ways of worship.¹⁹

The First Great Awakening's origin dates back to the late 1720s, and, although it was in its full zenith by the 1740s, the years preceding helped lay the groundwork for the awakening to take root. J. Edwin Orr dates the First Great Awakening from 1726 to 1756, initiated under the preaching of Dutch Reform pastor, Frelinghuysen of New Jersey.²⁰ The movement then spread through the colonies down into Virginia.²¹ It continued through the work and ministry of both George Whitefield and Jonathan Edwards. Although these two are not the only preachers that are a part of the awakening movement, these two figure prominently as catalysts for the sustaining effects of the movement. Edwards also penned his thoughts and sermons for publication to the masses throughout this time.

Two Significant Preachers, Slaves, and Women in the First Great Awakening

The preaching of the Great Awakening transformed the people, worship experience, and, ultimately, the culture of the colonies. The new appeal of emotional, Spirit-filled preaching cannot be underestimated in its role in the life of both the orator as

¹⁹ Joanne van der Woude, "Most were Much Affected and Many in Much Distress," *The Great Awakening in a New Literary History of America* (Cambridge, MA: Belknap Press of Harvard University Press, 2009), 1, accessed January 28, 2019, <http://nnrs.harvard.edu/urn-3:HUL.InstRepos:2625514>.

²⁰ Gerstner, *Backer's Dictionary of Practical Theology*, 150-156.

²¹ van der Woude, *The Great Awakening in a New Literary History of America*, 1.

well as those who participated in the services. The styles of Edwards and Whitefield differed greatly. Edwards is often described as using a monotone delivery, while Whitefield is described as using exuberance and theatrics. However, since both styles were genuine and filled with the Holy Spirit with a similar message regarding God's grace, humankind's sin, and the need for God, participants were quickened by the Holy Spirit, which was exemplified by an emotional response with lasting and changing effects. It unified the colonies across denominational, economic, and ethnic boundaries.

George Whitefield

George Whitefield is described as “a preacher capable of commanding thousands on two continents through the sheer power of his oratory. In his lifetime, he preached at least 18,000 times to perhaps 10 million hearers.”²² Whitefield was born in Gloucester, England, in 1714. He had a keen interest in plays and was known to miss class in order to practice for his performances. He attended Pembroke College, where he met John and Charles Wesley, who influenced his faith. His conversion experience under the Wesley's compelled him to become a missionary to the New Georgia Colony. However, that trip was delayed, and in the interim, he was ordained as a deacon in the Anglican Church in 1736 and began a preaching ministry in London. It was when preaching that he discovered his propensity to keep the attention of his audience.²³ It was this ability to command the attention of his followers as well as the message that would attract such large crowds in both England and the colonies.

²² Mark Galli and Ted Olsen, *131 Christians Everyone Should Know* (Nashville, TN: Broadman and Holman, 2000), 63-66.

²³ Galli and Olsen, *131 Christians Everyone Should Know*, 63-66.

In 1738, Whitefield made his first trip to the colonies on a mission trip to establish an orphanage in Georgia. Upon his return home, he discovered that pulpits he had preached from previously were now closed due to his unorthodox style and approach to preaching.²⁴ However, being banished from the churches he had previously been welcomed in became a necessary catalyst. The inability to preach from the pulpit of the church afforded him the opportunity to take to open-air auditoriums to preach to crowds that the churches would not have been able to hold.

In 1739, Whitefield returned to the colonies and did a preaching revival along the eastern seaboard. It is said that “the largest churches could not hold the 8,000 who came to see him. . . . Every stop along Whitefield's trip was marked by record audiences, often exceeding the population of the towns in which he preached.”²⁵ Due to his numerous travels, he was nicknamed “the grand Itinerant.”²⁶ His largest gathering was held in the Boston Commons and had an attendance of 23,000 people. Although Whitefield's ministerial theology had been shaped by the Wesleys, his move to Calvinist theology became a source of debate between him and his good friend, John Wesley.²⁷ His was a message of personal salvation that differed from Wesley's on predestination. This difference in theology, however, did not pull the men apart. Don Thorsen writes, “Despite their public debates, both men affirmed and honored the ministries of one

²⁴ Galli and Olsen, *131 Christians Everyone Should Know*, 63-66.

²⁵ Galli and Olsen, *131 Christians Everyone Should Know*, 63-66.

²⁶ Nathan P. Feldmeth, “Whitefield, George (1714-1770),” *Pocket Dictionary of Church History: Over 300 Terms Clearly and Concisely Defined* (Downers Grove, IL: IVP Academic, 2008), 138-139.

²⁷ F. L. Cross and Elizabeth A. Livingston, *The Oxford Dictionary of the Christian Church* (Cary, NC: Oxford University Press, 2005), 1750.

another to the amazement of those who observed them – Christians and non-Christians alike.”²⁸

Whitefield’s preaching was not limited to just the free men and women of the colonies; he also spoke in slave communities though whether or not he was considered an abolitionist is debatable.²⁹ It is said that “he sought out audiences of slaves and wrote on their behalf.”³⁰ In 1770 at age fifty-five, having traveled to and from England and Scotland to the American Colonies throughout the years, he preached his final sermon in Massachusetts on September 29, 1770. He died the following morning.

Jonathan Edwards

Born in 1703 in East Windsor, Connecticut, Jonathan Edwards is considered “one of the greatest American theologians and pastors.”³¹ He enrolled at Yale University at age fourteen and graduated with his master’s degree at age nineteen. He was married and had eleven children. His life was characterized as one that was devoted to God with “profound spiritual sensitivities.”³² By 1729, after apprenticing for two years with his grandfather, Solomon Stoddard, he assumed the pastorate of the Northampton, Massachusetts parish.

²⁸ Don Thorsen, *Calvin Versus Wesley: Bringing Belief in Line with Practice* (Nashville, TN: Abingdon Press, 2012), xiii.

²⁹ Galli and Olsen, *131 Christians Everyone Should Know*, 63-66.

³⁰ Galli and Olsen, *131 Christians Everyone Should Know*, 63-66.

³¹ Stanley J. Grenz, David Guretzki, and Cherith Fee Nordling, *Pocket Dictionary of Theological Terms* (Downers Grove, IL: InterVarsity Press, 1999), 43.

³² Galli and Olsen, *131 Christians Everyone Should Know*, 63-66.

Edwards' style of preaching contrasts with that of the animated and colorful George Whitefield. It was simply his word choice and simplistic form that convicted the hearts of men and women. In 1734, revival broke out within his congregation from a message he preached regarding justification by faith. Of his style, it was observed that "he scarcely gestured or even moved, and he made no attempt by the elegance of his style or the beauty of his pictures to gratify the taste and fascinate the imagination. . . [it was the] overwhelming weight of argument and with such intense feeling."³³ Even though Edwards was not an impassioned speaker in voice and inflection, his sincere assertion was that one's religion finds its place in the emotions and not in reason.³⁴ His message stood in direct contradiction to enlightenment principles, which had its foundation in humankind's ability to think and rationalize.

In addition to being a profound and thought-provoking preacher, Edwards was also a writer. Collin Hansen proffers:

Jonathan Edwards knew from experience the power of the written word in promoting revival. His *Faithful Narrative of the Surprising Work of God* offered in a letter to Boston minister Benjamin Colman in 1736, inspired readers in both the American colonies and the British Isles. Correspondents reported back that this account encouraged Christians and awakened sinners by encouraging them to see a similar blessing of revival.³⁵

He is best known for his sermon, "Sinners in the Hands of an Angry God," preached in 1741. His portrayal of Hell and judgment for sinners was a convicting word for the hearers. It concludes, "...therefore let everyone that is out of Christ, now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over

³³ Galli and Olsen, *131 Christians Everyone Should Know*, 63-66.

³⁴ Galli and Olsen, *131 Christians Everyone Should Know*, 63-66.

³⁵ Collin Hansen, "Revival Defined and Defended: How the New Lights Tried and Failed to Use America's First Religious Periodical to Quiet Critics and Quell Radicals," *Themelios* 39, no. 1 (2014): 29.

the great part of this congregation: Let everyone fly out of Sodom: Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed.”³⁶

Although it was a difficult message to receive, it still gave the hearer hope in a God that stood ready to save all that desired salvation from their sins.

Like Whitefield, Edwards was also a Calvinist. As his theology progressed, he firmly believed that “sin was the state everyone was in, in the absence of a conversion experience. . . Religion without conversion was almost a kind of ‘Pharisaism,’ the enactment of faith and virtue without the substance of either.”³⁷ It was this kind of thinking that eventually put him at odds with his congregation. In what could be considered a move that would have caused the awakening of the church to commence, Edwards instituted a practice of allowing only those who had made a “profession of faith which included a description of their conversion experience” to be able to take communion.³⁸ It was this oppressive posture that precipitated Edwards being removed from the church where his grandfather had served and installed him. He later became the President of Princeton University though his tenure was extremely short because he died after three months in office from contracting smallpox.

Regardless, *The Oxford Dictionary of the Christian Church* describes Edwards as “the foremost American Theologian and philosopher of the colonial period, Edwards has exercised influence through this voluminous writings, though a school of disciples known

³⁶ Jonathan Edwards, “Sinners in the Hands of an Angry God: A Sermon Preached at Enfield, July 8th, 1741,” ed. Reiner Smolinski, University of Nebraska - Lincoln, 1754, accessed June 23, 2019, <https://digitalcommons.unl.edu/etas/54/>.

³⁷ Marilynne Robinson, “Jonathan Edwards in a New Light: Remembered for Preaching,” *Humanities* 35, no. 6 (2014), accessed June 23, 2019, <https://www.neh.gov/humanities/2014/novemberdecember/feature/jonathan-edwards-in-new-light-remembered-preaching-fire-and>.

³⁸ Galli and Olsen, *131 Christians Everyone Should Know*, 63-66.

as the 'New England Theologians,' and through the evangelical and neo-orthodox movements during the 19th and 20th centuries."³⁹ Jessica Parks writes, "Edwards endures as one of the most influential thinkers on spiritual revival and conversion."⁴⁰

Slave Preachers and Women

The First Great Awakening shaped how these converts within the American colonies understood who they were and shaped the world around them.⁴¹ Whitefield and others' preaching on plantations led to the spreading of the gospel within the slave communities and sparked the gospel being preached from amongst their ranks.⁴² Although many plantation owners were tied to Enlightenment ideals of wealth and reason and were not religious themselves, some converted and allowed for preaching to their slaves. Moreover, the reaction of slaves to this message was the door that allowed preaching to occur on plantations where the slave owner was not practicing any religious belief.⁴³

Slaves were attracted to the high-spirited revivals. For some, it had a feel and flavor of the religious experience they had been exposed to or had heard about in their native land. Christianity's message also spread because of the amounts of converts from

³⁹ Cross and Livingston, *The Oxford Dictionary of the Christian Church*, 535-536.

⁴⁰ Jessica Parks, *Jonathan Edwards: A Guide to His Life and Writings* (Bellingham, WA: Faithlife, 2017), Ebook.

⁴¹ Thomas S. Kidd, *The Great Awakening: A Brief History With Documents* (New York, NY: St. Martin's Press, 2008), 112.

⁴² Thomas S. Kidd, *The Great Awakening: The Roots Of Evangelical Christianity In Colonial America* (New Haven, CT: Yale University Press, 2007), 217.

⁴³ Jonathan Butler, *Awash In The Sea Of Faith: Christianizing The America People* Cambridge, MA: Harvard University Press, 1990), 102.

enslaved communities.⁴⁴ From this, the first African-American Congregations were formed.

The earliest congregations were organized before the 1800s. The first established church was the First African Baptist Church. Reverend George Leile organized it in 1773 in Savanna, Georgia.⁴⁵ While still a slave, Peter Durrett and his wife founded the First African Baptist Church of Lexington, Kentucky. At his death, the congregation totaled nearly 300 people. In fact, African-American evangelical preachers, both enslaved – only traveling locally with the permission of their masters – and freed, traveled throughout the south to appeal directly to slaves. Richard Allen built the Bethel AME in Philadelphia, Pennsylvania, in 1794. These and many more lead the way for the footprint of the African-American church in America.⁴⁶

It must be noted that although Whitefield did preach of freedom on plantations, this did not equate to freedom from slavery. Whitefield held true to the prevalent Evangelical thought of the time. This thinking was that there was equality in heaven, but not on earth. Although he preached an egalitarian message, it was about equality in the spirit, and that did not translate to anything further in the slave's life. Whitefield did go as far as to criticize the slaveholder who refused to educate or maltreated his slaves.

Although mainline Evangelicals at the time were not advocating for the freedom of slaves, others were. They saw the struggle for freedom from England equated to the

⁴⁴ Frank Lambert, "'I Saw The Book Talk': Slave Readings Of The First Great Awakening", *The Journal Of African American History* 87, no. 1 (2002): 12-25, accessed March 5, 2021, doi:10.1086/jaahv87n1p12.

⁴⁵ Walter Henderson Brooks, *The Silver Bluff Church: A History Of Negro Baptist Churches In America*, ebook (Chapel Hill, NC: University of North Carolina, 2000): 12, accessed March 5, 2021, <https://docsouth.unc.edu/church/brooks/brooks.html>.

⁴⁶ Cora Jackson-Fossett, "Black Church Boasts Rich History In America - Los Angeles Sentinel", *Los Angeles Sentinel*, Last modified 2021, accessed March 6, 2021, <https://lasentinel.net/black-church-boasts-rich-history-in-america.html>.

slave's plight for freedom. Lester B. Sherer, in his book on slavery in the early days of America, writes,

Abigail Adams observed to her husband John the iniquity of fighting for freedom while stealing it daily from the blacks, and Rich Wells of Philadelphia protested that the only claim on the freedom of Africans was "force and power" and that Britain could effectively prosecute the same claim against American liberty. 'How suits it with the glorious cause of Liberty,' asked another Philadelphian, 'to keep your fellow men in bondage?'⁴⁷

To this end, in 1764, James Otis, Jr., a lawyer, political activist, and legislator in Boston, at times included blacks in his defense of a US Constitution, arguing that both Colonists by nature are free-born like all men, whether black or white.⁴⁸

Ironically, it is this last statement that reminds us that the political and social systems at this time were a white patriarchal construct. In addition, for the most part, the religious system reflected this. However, the Great Awakening did allow for not only slave and free African-Americans to find a voice but allowed for women, and women of color, to find a voice in the Church as well. The article, *Preaching Women of the First Great Awakening*, states:

The First Great Awakening of the 1730s-40s was a period of great religious fervor in the colonies during which Americans rededicated their lives to God. Large numbers of African slaves converted in large numbers for the first time to Christianity. Church services focused on fostering heartfelt experiences of personal salvation rather than the formal theology that had been the staple of the religious diet of the Puritans and other churches. People wanted to be caught up in God; a new generation of ministers sought to revive authentic piety.

To some, the world seemed to have been turned on its head as wives exhorted husbands to piety, children evangelized their parents, and some

⁴⁷ Lester B. Scherer, *Slavery And The Churches In Early America, 1619-1819* (Grand Rapids, MI: Eerdmans, 1975), 107.

⁴⁸ Scherer, *Slavery And The Churches In Early America, 1619-1819*, 107.

women even began speaking out in public. As one Reverend put it, "...multitudes were seriously, soberly, and solemnly out of their wits."⁴⁹

Women having an evangelical voice can be said to originate with the founding of the Church with Mary Magdalena. Even though women were considered property in both our biblical and American history, there are examples of women who held leadership in both the Old and New Testaments. Mary Magdalena is an example of this. She was not only the first to see the risen Christ but being the first to share this "good news" (John 20:11-18). Although this work highlights the men of the movement, no movement is at the exclusion of women.

Just as historical evangelicalism looks back to Mary, women's role in America started with the Indigenous People. Glenna Matthews's book entitled *Public Woman: Woman's Power and Woman's Place in the United States, 1630 – 1970*, speaks to the power of the women in the Cherokee and Iroquois Tribes. Although there were many more tribes in existence, she focused on these two tribes as their gender roles have been well documented.⁵⁰ Women in these tribes had power and authority. She writes, "Women in both tribes enjoyed public roles and public influence that exceeded that would have been seen among the Anglo-Americans for centuries to come."⁵¹ Sadly, the erosion of this power for the Iroquois female leadership came because of the loss of their land and their

⁴⁹ Hillary Chapman, "Preaching Women Of The First Great Awakening", Blog, *Journeys Faith*, 2017, accessed March 4, 2021 <https://journeysfaith.com/blog/2017/3/21/preaching-women-of-the-first-great-awakening>.

⁵⁰ Glenna Matthews, *The Rise Of Public Woman: Woman's Power And Woman's Place In The United States* (New York, NY: Oxford University Press, 2010), 13.

⁵¹ Matthews, *The Rise Of Public Woman: Woman's Power And Woman's Place In The United States*, 13.

"capacity to maintain their cultural integrity."⁵² For the Cherokee, female leadership eroded because "male tribal leaders thought-wrongly-they could protect the tribe's interests by assimilating to white customs."⁵³ It is important for our history that a reflection on these early periods of American history be recognized. Matthews continues, "It is important to begin with these Amerindian alternatives to Western Culture because they are reminders of the extent to which the exclusion of women from public influence among European-which seemed both natural and God-given to the invaders-was, in fact, socially constructed. Moreover, we must realize that the first chapter in the history of public women in the United States was a declension story."⁵⁴

This is the backdrop to women in the Evangelical movement and a woman of note, Bathsheba Kingsley. In October of 1741,⁵⁵ she stood before her congregation to repent for stealing a horse without her husband's consent because she was following the will of God. God wanted her to go from town to town to preach the gospel. In 1743, she was back before a council of elders, including Jonathon Edwards, to discuss her "extravagant religious behavior and offer her spiritual guidance." Mrs. Kingsley declared that she had an extraordinary relationship with God. She informed the council that God spoke to her through her dreams, and now she was beyond being a good wife but was a divinely inspired prophet.

⁵² Matthews, *The Rise Of Public Woman: Woman's Power And Woman's Place In The United States*, 14.

⁵³ Matthews, *The Rise Of Public Woman: Woman's Power And Woman's Place In The United States*, 15.

⁵⁴ Matthews, *The Rise Of Public Woman: Woman's Power And Woman's Place In The United States*, 15.

⁵⁵ Catherine A Brekus, *Strangers & Pilgrims: Female Preaching In America, 1740-1845* (Chapel Hill, NC: University of North Carolina Press, 1998), 23.

Catherine A. Brekus writes in her book, *Strangers and Pilgrims: Female Preaching in America, 1740-1845*, "Bathsheba Kingsley was only one of many women who stretched the boundaries of traditional "feminine" religious behavior to their breaking point during the revivals of the eighteenth century. In local communities throughout New England and the Middle Colonies, women not only cried out and testified during church services but spoke as "exhorters" counseling others on how to live a full Christian life."⁵⁶ These women had a spiritual eagerness and shared this with other women. Many became writers and even published their work. The autobiography of Hannah Heaton (1721–1794) is one such work. She begins with these words, "Come and hear all ye that fear God and I will declare what He hath done for my soul."⁵⁷ Hannah Heaton was a farmer's wife from Connecticut and shared her experiences with Satan along with her spiritual development. Barber Lacey, an evaluator of her work, writes, "The composition of the autobiography was as important to Heaton as any of the experiences she set down. It was an act of self-examination and an examination of the working of God's grace with her, which helped her to rise above a world of sin into union with God."⁵⁸ Lacey says of her examination of this Heaton's work that it was clear that Heaton, like others in this era of Enlightenment, lived in opposition to the society and culture of the time.

⁵⁶ Brekus, *Strangers & Pilgrims: Female Preaching In America, 1740-1845*, 26.

⁵⁷ Barbara E. Lacey, "The World Of Hannah Heaton: The Autobiography Of An Eighteenth-Century Connecticut Farm Woman", *The William And Mary Quarterly* 45, no. 2 (1988): 280-304, accessed March 5, 2021, doi:10.2307/1922328.

⁵⁸ Barbara E. Lacey, "The World Of Hannah Heaton: The Autobiography Of An Eighteenth-Century Connecticut Farm Woman", *The William And Mary Quarterly* 45, no. 2 (1988): 280-304, accessed March 5, 2021, doi:10.2307/1922328.

An African American writer and poet during the First Great Awakening is Phillis Wheatley (1753-1784). She is the first published black female poet. Born in West Africa, she was sold into slavery at around age seven or eight. Her owners, the Wheatley family, allowed her to learn to read and write. She wrote her first poem at age fourteen. Noting her talent, they encouraged her to write more and supported her education. They also supported her being published. They took her to England in 1773 because the Wheatley's felt she had a better chance of being published there. By November of that year, she was a published author of her first book of poems.

Phillis was converted to Christianity at a young age. Her beliefs can be heard in her writing. In the 1773 collection of writings is the poem, *On Being Brought from Africa to America*, she writes:

'Twas mercy brought me from my *Pagan* land,
 Taught my benighted soul to understand
 That there's a God, that there's a *Saviour* too:
 Once I redemption neither sought nor knew.
 Some view our sable race with scornful eye,
 "Their colour is a diabolic die."
 Remember, *Christians*, *Negros*, black as *Cain*,
 May be refin'd, and join th' angelic train.⁵⁹

The revivals of Joseph Whitefield also influenced Wheatley. She wrote of his death when she was seventeen years of age. It was entitled, *An Elegiac Poem on the Death of the Celebrated Divine, and Eminent, Servant of Jesus Christ, the Reverend and Learned Mr. George Whitefield*.⁶⁰

⁵⁹ Phillis Wheatley and Vincent Carretta, *Complete Writings* (New York, NY: Penguin Publishing Group, 200), 63-64.

⁶⁰ Wheatley and Carretta, *Complete Writings*, 64-65.

This is just a snapshot of the extensive work of both slave preachers and women that seems to be underrepresented in the First Great Awakening history. It was the likes of these and more who would set the stage for future leaders and freedom fighters like Frederick Douglass and Sojourner Truth.

Results of the Awakening

Though the outcomes of the First Great Awakening vast and differing in some cases, there are some components or aspects that are consistently represented, such as increases in church membership, increases in missions, the founding of universities, and the furtherance of religious and political liberty.

Increase in Church Membership

With the number of people who were convicted and converted over the approximate fifty years of the First Great Awakening, it would seem that the numbers would translate into church growth. This is not to say that these new converts went hastily back to the institutions that had, until their recent history, been places of oppression and segregation. However, if the church “awakened,” the result would be a vibrant and alive body. This implies spiritual and numerical growth. In his 1950 essay entitled, “An Appraisal of the Great Awakening,” Dr. Martin Luther King, Jr. writes, “To give an exact figure of the number of individuals converted during the revival would be quite impossible. However, various estimates have been made. Careful historians have estimated that from 25,000 to 50,000 [people] were added to the churches of New

England in consequence of the Awakening.”⁶¹ He also cites an increase in the number of Baptist churches (from twenty-one to seventy-nine) and an increase in Presbyterian ministers (from forty-five to over one hundred).⁶²

There were significant changes in the New York City skyline from 1690 to 1791 to accent these church growth numbers. For instance:

An empty vista in 1690 [had] become a forest of eighteen steeples by 1771. Clearly discernable in the 1703 engraving are (from left to right) the spires of Trinity Church (Anglican), the Lutheran Church, the ‘new’ Dutch Reformed Church, the French Protestant Church (Huguenots), City Hall, the ‘old’ Dutch Reformed Church, the Secretary’s Office and the church in Fort George.⁶³

By 1771 there are seventeen faith institutions represented (see figures 1 and 2). The Great Awakening’s increase in the population of religious believers precipitated the need for more houses of worship.

⁶¹ Martin Luther King Jr., “An Appraisal of the Great Awakening,” The Martin Luther King Jr. Research and Education Institute, 1950, 352, accessed May 23, 2019, <https://kinginstitute.stanford.edu/king-papers/documents/appraisal-great-awakening>.

⁶² King Jr., “An Appraisal of the Great Awakening,” 352, accessed May 23, 2019, <https://kinginstitute.stanford.edu/king-papers/documents/appraisal-great-awakening>.

⁶³ “Religion in Eighteenth-Century America - Religion and the Founding of the American Republic Exhibitions (Library of Congress),” LOC.gov, accessed May 20, 2019, <https://www.loc.gov/exhibits/religion/rel02.html>.

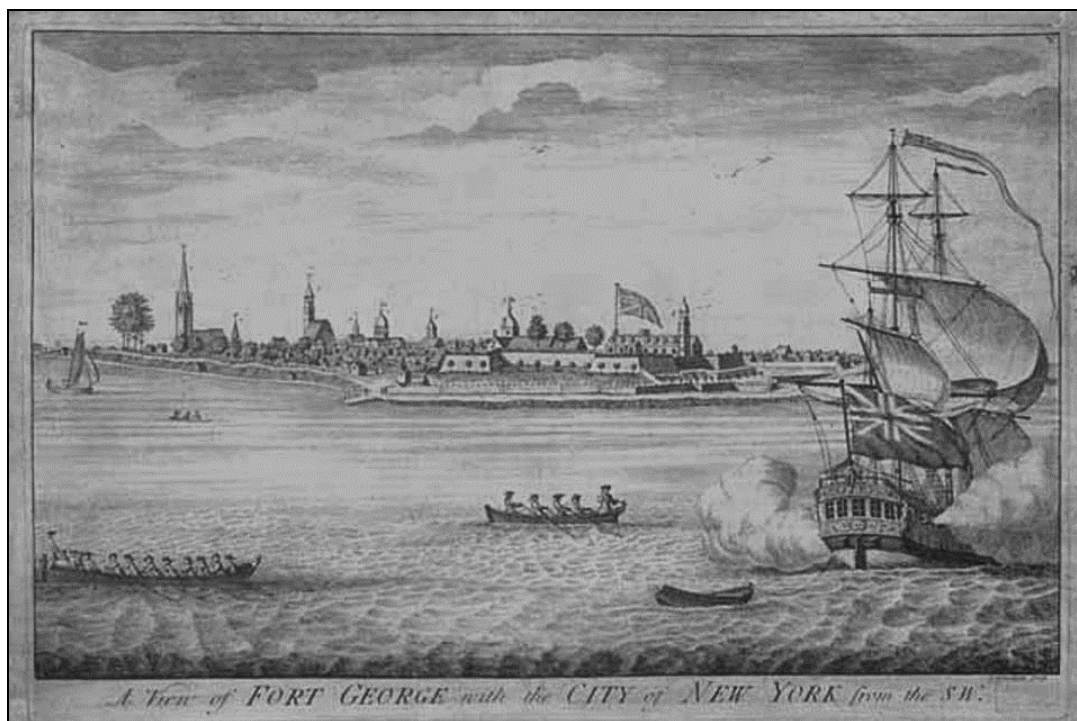


Figure 1. A view of Fort George with the City of New York⁶⁴

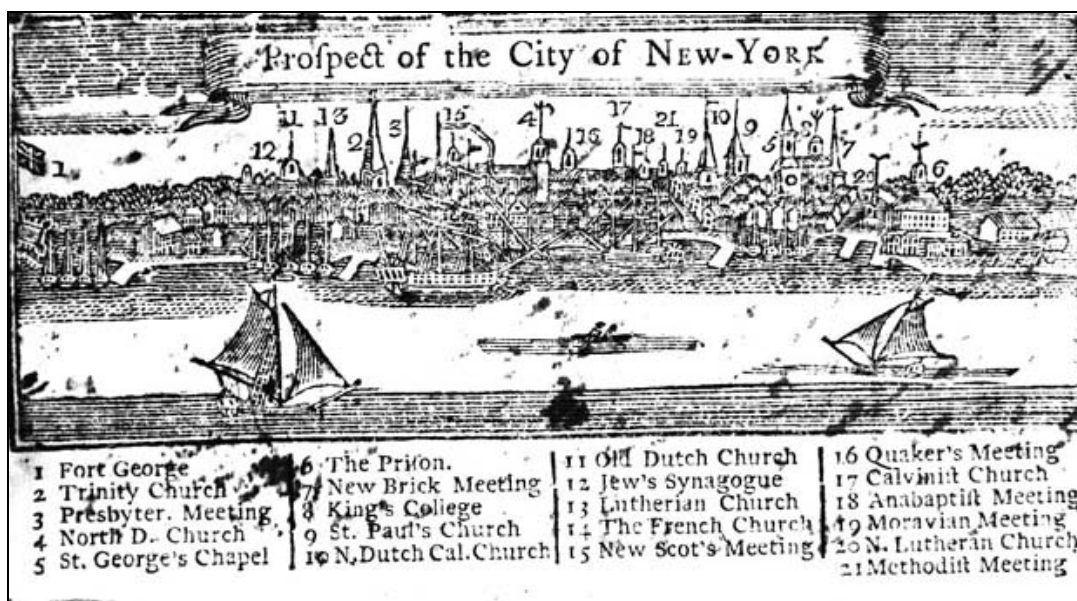


Figure 2. Prospect of the City of New York⁶⁵

⁶⁴ I. Carwithan, *A View of Fort George with the City of New York*, image, 1730, accessed May 24, 2019, <http://www.loc.gov/exhibits/religion/rel02.html#obj047>.

⁶⁵ New York City Almanac, *A View of Fort George with the City of New York*, image, 1771, accessed May 24, 2019, <http://www.loc.gov/exhibits/religion/rel02.html#obj047>.

Increase in Missions

It is said that the rationale for Edwards to pen his literary work entitled, *An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People, in Extraordinary Prayer, for the Revival of Religion and the Advancement of Christ's Kingdom on Earth* in 1748 was because of the prayers of the Scottish citizens who wanted an awakening to occur in their country.⁶⁶ This request laid a foundation for missions to begin in the near future. Also, the fact that both Edwards and Whitfield preached to Native Americans and African Americans respectively is a form of home missions, which is still practiced today. Dr. King suggests, "At this time there came a great concern for Indians and Negroes and underprivileged people in general. Out of this movement was forged a framework of the first anti-slavery impulse in America."⁶⁷

Amada Porterfield, in her 1982 article, explains the expansion of missions into Indian communities. She writes, "During the 1740s, a number of Indian communities in New England and Pennsylvania showed interest in Christianity and welcomed Protestant ministers in their communities."⁶⁸ It was this relationship that propagated Christianity, possibly to the detriment of their culture and the losses of their land. It is this part of our Christian history that lives in the tension of a modern reflection on a historical and spiritual act.

Although most missionary societies were formed during and after the Second Great Awakening, the framework and foundation were laid during the first. Missions go

⁶⁶ Gerstner, *Backer's Dictionary of Practical Theology*, 150-156.

⁶⁷ King Jr., "An Appraisal of the Great Awakening," 352, accessed May 23, 2019, <https://kinginstitute.stanford.edu/king-papers/documents/appraisal-great-awakening>.

⁶⁸ Amanda Porterfield, "The Great Awakening," *Syracuse Scholar* 3, no. 1 (1982): 2.

hand in hand with spiritual renewal. As thousands were awakened or revived in their faith, the desire to share this faith with others was a natural byproduct. However, this response was preempted in part by the growing religious and political liberty.

Founding of Universities

Both Whitfield and Edwards were highly educated men. Their diligence in education served as both an example as well as a catalyst for those who experienced the awakening and desired to serve God with their life. The biblical mandate to “study to show thyself approved” (2 Tim. 2:15 KJV) prompted many to seek out educational opportunities. Although this seems to be the antithesis of the Awakening and more in line with enlightenment thinking, it was the Awakening that spawned the building of colleges and universities.⁶⁹ Commenting on this educational expansion, Dr. King notes,

The College of New Jersey and the Theological Seminary at Princeton grew out of Tennent’s Log College at Meshaming. Harvard and Yale received a great impulse from the revival, though they are first set themselves against it. Dartmouth College, in New Hampshire, was a direct outgrowth of the Great Awakening. Brown University, at Providence, the parent of Baptist colleges, was founded during the Great Awakening.⁷⁰

Religious and Political Liberty

With thousands of people having similar experiences attributed to the same God, many individuals were united through their common liberation. Orr suggests, “the emphasis was on the hearts of men, and the hearts of common men were greatly drawn toward God and one another. The Enlightenment centered on individualism, and those

⁶⁹ Gerstner, *Backer’s Dictionary of Practical Theology*, 150-156.

⁷⁰ King Jr., “An Appraisal of the Great Awakening,” 352, accessed May 23, 2019, <https://kinginstitute.stanford.edu/king-papers/documents/appraisal-great-awakening>.

were centrifugal; the Awakening centered on fellowship and thus was centripetal and cohesive in principle.”⁷¹ It was this cohesiveness that united the once divided colonies and started the introspection about their own oppression—internally, with colonial laws, and externally, with the long oppressive reach of England. They had been liberated spiritually and now desired a physical liberation. Dr. King cites laws in New England that instituted congregationalism as the accepted practice, while New York, Virginia, and the South instituted laws that recognized Episcopalianism as the “established religion.”⁷² The Awakening established new denominational sects and the freedom to worship in them.

It was this same sense of freedom in corporate worship that ignited the movement for physical independence. In *The Great Awakening and the American Revolution*, Garber J. Lanyi writes:

The Great Awakening challenged and questioned the inherited forms of community and authority. This primarily religious challenge to established authority indirectly prepared many Americans for the following political challenge that would become the Revolution. Moreover, the revivalist confrontation served as a demonstration for that in the name of the just-cause traditional authority can be attacked.⁷³

In other words, the Great Awakening served as a paradigm shift for those living in the colonies. It modeled a confrontation with the establishment and the subsequent victory from persistent efforts.

⁷¹ Gerstner, *Backer's Dictionary of Practical Theology*, 150-156.

⁷² King Jr., “An Appraisal of the Great Awakening,” 352, accessed May 23, 2019, <https://kinginstitute.stanford.edu/king-papers/documents/appraisal-great-awakening>.

⁷³ Gabor J. Lanyi, *The Great Awakening and the American Revolution* (Hungary, UK: Karoli Gasper University, 2018), Ebook, accessed May 22, 2019, https://www.academia.edu/37977548/The_Great_Awakening_and_the_American_Revolution.

Conclusion

This project seeks to engage a traditional aging congregation to see if it can be transformed into a transgenerational, family-friendly, faith community, by addressing current religious-cultural norms as well as amending the traditional worship style. The tenets of the Great Awakening, although done in mass throughout the colonies, can also be implemented within the context of a single ministry.

The first Great Awakening serves as the historical foundation for this project because the climate in the church and society mirrors our current cultural context. The active involvement of the preached word to a people who were open to spiritual awakening is the bedrock upon which the modern church and my church context must currently stand. Some of the modern-day symptoms that are prevalent are rigid formality in ministry; younger generations falling away from the faith in pursuit of wealth and means yet still hungry for a spirituality that is not confined by rules and regulations; and congregants whose internal focus is to the exclusion of guests, newer Christians and even the young to name a few. These symptoms do not reflect the church that Christ founded, but it is still His church. Just as Whitefield and Edwards preached a message that cut their listeners to the core, they still reminded the people that God's grace prevails. It is the individual's responsibility to respond to God's call. God is still calling, and His church is still answering. There is still much to be learned from what God did through the preachers during the First Great Awakening that informs the challenges of today and points to a transformative opportunity within our churches.

David S. Dockery closed his article entitled "Evangelical Awakenings" with this reminder that points us to view what lies ahead:

To those who ask, “What may we expect?” we answer, “We are not standing before a pathless wilderness or unfulfilled time, with a goal which no one would dare to predict; we are gazing upon our living Lord, our Judge, and Savior, who was dead and lived forevermore; upon the One who has come and is coming, and who will reign forever. It may be that we shall encounter affliction; yes, that must be if we want to participate in Him. By we know His word: “Be comforted, I have overcome the world.”⁷⁴

Ecclesiastes 1:9 (NRSV) reads, “What has been is what will be, and what has been done is what will be done; there is nothing new under the sun. It is these words that can calm the potential anxiety that may arise coming from the startling statistics of our “so-called” Christian nation. Although it is hard to believe that the church in America is in its current condition, it is good to reflect on the words of the Ecclesiastes writer, “There is nothing new under the sun.” Nothing is new to God, and, reflecting on our Christian history, we come to understand that nothing is new to humanity either. We, as a nation, have been here before. The First Great Awakening serves as both a rearview mirror that allows one to see a reflection of where they have come from and a windshield that allows one to look forward to the road ahead. There are multiple lessons that can be learned from the conditions that prompted this nation of religious and non-religious individuals to wake up and break out of the constraints that the enlightenment and expansion of territory and wealth brought.

As one traverses the information age and live within its results, parallels can be drawn between the current condition and that of the Age of Enlightenment. Reason and intellect are foundational in this current age, and, as a direct result, rational thought and restrictive worship practices have again prompted church decline and precipitated a culture that is moving away from God. However, if history is correct and serves as a

⁷⁴ David S. Dockery, *Holman Bible Handbook* (Nashville, TN: Holman Bible Publishers, 1992), 873-877.

roadmap for the current culture, these are the ingredients that make it ripe for authentic revival that brings about an awakening.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

There are several themes in evangelicalism related to addressing church decline. This research will concentrate on historic evangelicalism practiced at its founding in the eighteenth century and modern evangelicalism, which came into form in the nineteenth and twentieth centuries. It is this divergence from historic to modern evangelicalism that highlights the issues in this theology and the impact it had and still has on the Church universal. Racism and the racial divide are topics within this theology that need further exploration as the position Christians take concerning it has an impact on local churches who adhere to evangelicalism as a practice.

Trying to identify the mitigating factors to church decline of both adults and of younger worshippers in an attempt to hedge the attrition is problematic in that there are potentially so many different causes to this one effect. However, this is not a place the Church has not been to before. Historically, the church has suffered from a decline in local church attendance throughout the record of the Church. Ecclesiastes 1:9b KJV reminds the reader that “. . . there is no new thing under the sun.” Addressing membership decline in the local church is a difficult task. Dr. Larry D. Pettegrew cites in his journal article entitled, “Evangelicalism, Paradigms, and the Emerging Church” that

“young people are dropping out of evangelical churches at an alarming rate—something like two out of three, the pollsters say.”¹

Church declines and the response to it have many perspectives, one of which is theological. It is necessary to define theology, so the base of understanding this foundation is recognized. *The Pocket Dictionary of Apologetics and Philosophy of Religion* defines theology as “the ordered, systematic study of God and of God’s relations to his creatures.”² The *Merriam-Webster Dictionary* expands this definition to include “the study of faith, practice, and experience, especially the study of God and of God’s relation to the world.”³ Theology is an appropriate point of departure to understand further local church decline and the necessary response to it.

There are several types of theology that could be researched that address the topic of church decline. Evangelicalism best addresses the issue. Its history finds its genesis around the time of the Great Awakening through classic historians like Jonathon Edwards, Joseph Whitfield, and John Wesley, to name a few. Although the roots evangelicalism are placed at the Great Awakening, there is an argument that evangelicalism can be traced to the first-century church founded on the Day of Pentecost

¹ Larry D. Pettegrew, "Evangelicalism, Paradigms, and the Emerging Church," *Master's Seminary Journal* 17, no. 2 (2007): 159-75, accessed September 10, 2019, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=a6h&AN=ATLA0001558183&site=ehost-live>.

² C. Stephen Evans, *Pocket Dictionary of Apologetics and Philosophy of Religion* (Downers Grove, IL: InterVarsity Press, 2002), 114.

³ "Definition of Theology," Merriam-Webster.com, last modified 2019, accessed September 19, 2019, https://www.merriam-webster.com/dictionary/theology?utm_campaign=sd&utm_medium=serp&utm_source=jsonld.

in the Acts of the Apostles.⁴ However, evangelicalism for this research will start in the eighteenth-century.

Evangelicalism is a practice. *The Encyclopedia of Evangelicalism* states that from as far back as the sixteenth century, the evolution of evangelicalism was, “the most influential religious and social movements in American history.”⁵ It goes on to say, “Eighteenth-century evangelicals . . . helped to shape American culture in the Revolutionary era and beyond.”⁶ It is this theology’s ability to shape the culture that gives it relevance in the conversation regarding church growth and dynamics. It is also these evangelical practices that were employed by the classical theologians mentioned earlier that sparked the flame that awakened the church to a new era rich in promise, possibility, and productivity. The modern church has championed the practices of evangelicalism and, as a result, have reaped a crop of new worshippers in the modern and postmodern eras regardless of the stigma of race and privilege associated with the current white evangelical. These issues and subsequent results will be detailed further into this work.

This research will focus on both historical and modern themes in evangelicalism, the issue of the racial divide in modern evangelicalism, and the relevance of evangelicalism to the research project, highlighting both classical and modern theologians.

⁴ Gerald L. Sittser, "The Long Deep Memory of Evangelicalism," *Journal of Spiritual Formation and Soul Care* 10, no. 2 (2017): 207-219, accessed September 19, 2019, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLAI180131001558&site=ehost-live>.

⁵ Randall Herbert Balmer, *The Encyclopedia of Evangelicalism* (Louisville, KY: Westminster John Knox Press, 2002), 204.

⁶ Balmer, *The Encyclopedia of Evangelicalism*, 204.

Theological Themes in Evangelicalism

In Bruce Shelley's book entitled *Evangelicalism in America*, he states that the theme that runs through everyone who calls themselves an evangelical is a need for personal salvation.⁷ The word *evangelical* comes from the Greek (*euangelion*) and Latin (*evangelium*) words for "good news," which evolved into the word *gospel* and has long been in use.⁸ Evangelicalism has, at its foundation, a love for and the sharing of the Gospel. David Dockery summarized the evangelical movement through its followers like this:

Evangelicals are men and women who love Jesus Christ, love the Bible, and love the gospel message. They are gospel people. A hallmark of the movement is a willingness to cooperate together in evangelism, missions, and educational efforts. Evangelicals are heirs of the Reformation from the sixteenth century; of Puritanism and Pietism from the seventeenth century; of the eighteenth and nineteenth-century revival and awakening movements; and particularly of the postfundamentalists coming out of the twentieth century's modernists-fundamentalists controversies.⁹

Historic evangelicalism must be differentiated from the modern understanding of evangelicalism. Modern evangelicals are aligned more like a political party than a religious movement. Dockery continues:

Though much has been made of the involvement of many evangelicals in the political arena... evangelicalism is best understood not as a political identity, but a confessional identity-focused 1) on the gospel, 2) on personal conversion or the

⁷ Bruce L. Shelley, *Evangelicalism in America* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1967), 14.

⁸ J. Gordon Melton, "Evangelical Church Protestantism," *Encyclopedia Britannica*, last modified 1999, accessed September 19, 2019, <https://www.britannica.com/topic/Evangelical-church-Protestantism>.

⁹ Bruce L. Shelley, "Evangelicalism," *Dictionary of Christianity in America* (Downers Grove, IL: InterVarsity Press, 1990), 412-413.

response to the gospel; 3) on the Bible as the source of that gospel message; and 4) on service or activism, the living out of that message.¹⁰

When evangelicalism is understood historically, it has an “activist approach to faith: one that encourages proselytizing and claims not only the religious domain of a believer's life but also other sectors like family and work. The arena of evangelical activism has usually centered around a local congregation.”¹¹ It is this understanding of evangelicalism that addresses the challenges of local church decline. However, a contrast between the historic and the modern evangelical must be drawn.

Historic Evangelicalism

The Great Awakening in America of the eighteenth-century was a response to the Enlightenment Movement. Enlightenment, also known as the Age of Reason, was an intellectual movement that emphasized reason over faith. Robert H. Lescelius calls the impetus for the Awakening, “a time of spiritual declension.”¹² Speaking directly regarding the New England Colonies, he writes that the declension was “a source of great lament to godly pastors.”¹³ There were churches across denominations in the colonies that had compromised their catechisms to satisfy the needs of enlightened congregants.

¹⁰ David S. Dockery, "Evangelicalism: Past, Present, and Future," *Trinity Journal* 36, no. 1 (2015): 3-21, accessed September 19, 2019, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLAn3795759&site=ehost-live>.

¹¹ D. Michael Lindsay, “Elite Power: Social Networks within American Evangelicalism,” *Sociology of Religion* 67, no. 3 (2006): 207-227, accessed September 19, 2019, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0001546963&site=ehost-live>.

¹² Robert H. Lescelius, “The Great Awakening: A Pattern for Revival,” *Reformation and Revival Journal* 4, no. 3 (1995): 24-38, accessed September 21, 2019, https://biblicalstudies.org.uk/pdf/ref-rev/04-3/4-3_lescelius.pdf.

¹³ Lescelius, “The Great Awakening,” 24-38, accessed September 21, 2019, https://biblicalstudies.org.uk/pdf/ref-rev/04-3/4-3_lescelius.pdf.

Puritans who would teach the necessity of conversion moved to allow the unconverted as a part of their membership as well as allowing the unconverted to have their children to be baptized. The thought was that by employing grace, the unconverted would convert. However, this did not happen, and soon those who had not been converted outnumbered those who had.

As well, ministerial leadership was also influenced by the Enlightenment and doctrines regarding justification, and the relationship between faith and works became blurred. This muddling of doctrine led to unclear teaching from the pulpit.¹⁴ There was also newfound wealth to be had in the colonies. This pursuit also made the awakening possible. Historian Richard L. Bushman writes, “. . . two conditions prepared men for conversion: an increased desire for material wealth that ministers called worldly pride or covetousness, and the growing frequency of clashes with authority entailed in the pursuit of wealth.”¹⁵ The tensions between the Puritan history of the colonists and the British endeavoring to expand in the Americas opened persons up to the possibilities held in God’s grace. Bushman continues, “In the convert’s mind, the escape from guilt was possible because of God’s grace. The idea that the law could not condemn if God justified contained the deepest meaning of the Awakening.”¹⁶

This era is the backdrop for the preaching of classical evangelical theologians, Jonathon Edwards and Thomas Whitfield, who would preach to thousands of people eager to hear the unadulterated Word of God in open-air revivals all along the eastern

¹⁴ Lescelius, “The Great Awakening,” 24-38, accessed September 21, 2019, https://biblicalstudies.org.uk/pdf/ref-rev/04-3/4-3_lescelius.pdf.

¹⁵ Richard L. Bushman, *From Puritan to Yankee: Character and the Social Order in Connecticut, 1690-1765* (Cambridge, MA: Harvard University Press, 1967), 88.

¹⁶ Bushman, *From Puritan to Yankee*, 94.

seaboard and throughout the colonies. Both preached salvation through the power of the Spirit. The ground was set for the birth of evangelicalism. It has its pedigree in the early church, which was born in an open-air revival in Jerusalem where three-thousand souls were saved (Acts 2:41). Historic evangelical roots reach back to Pentecost and the church born in Acts; whose concern was such that they sold everything to ensure that everyone had what they needed. The early church had not just a concern for the spiritual need of the individual; it was also concerned with physical needs as well (Acts 2:44-45). It was a religion that reached to the least, the left out and the lost.

Gerald L. Sittser's article, "The Long and Deep Memory of Evangelicalism," gives a detailed and descriptive history of the Christian faith. He proposes that to have an understanding of the roots of evangelical faith begins with an understanding of the growth of early Christianity as an identity. He writes, "If we travel back in time to the year 1200 or the year 1600, we would be hard-pressed to find a person living in the West who did not claim to be Christian, and we would observe the visible concrete presence of Christianity everywhere."¹⁷

In the budding era of evangelicalism, it aligned with the principles of Pietism and Moravianism, both of which were in response to the Reformation. They espoused that doctrine alone was inadequate and that a person's conversion experience would precipitate concern for the world that had Christ died. It implies that our salvation is not just for us but also for the salvation of others.¹⁸ It is this approach that grew the early church. Shelley explains that evangelicals, although orthodox, believe that Christianity is

¹⁷ Gerald L. Sittser, "The Long and Deep Memory of Evangelicalism," *Journal of Spiritual Formation and Soul Care* 10, no. 2 (2017): 207-219, accessed September 19, 2019, doi:10.1177/193979091701000209.

¹⁸ Sittser, *Journal of Spiritual Formation and Soul Care*, 207.

more than orthodoxy. He writes, “It is a spirit, a concern for sinners, a way of life. Its master motif is the salvation of souls; its guiding image the redemptive gospel of Jesus Christ. All other considerations are subordinated to this standard.”¹⁹

It was this spiritual standard that prompted evangelical participation in the world. This practice precipitated a concern beyond one’s spiritual life. One’s spiritual life was lived out in a practical existence that was impacted by the economy and culture of the day. With this in view, political activity, as well as community involvement, became by-products of the evangelistic lifestyle. Mark A. Knoll states in his work *The Rise of Evangelicalism: The Age of Edwards, Whitefield, and the Wesleys*:

Evangelicalism must also be seen as fully participating in broad movements of eighteenth-century social, ecclesiastical, intellectual, and psychological life, as part of a new configuration of material, intellectual and religious practices and institutions even when coming into view. Perceived within these contexts, evangelicalism was an answer to accelerating economic and demographic change. As such, it offered a solution to the structural religious crisis. It also represented a religious response to the new mental world of the Enlightenment. And it presented internal, psychological resources to meet the external, social challenges of the century.²⁰

Modern Evangelicalism

In Alister McGrath’s book entitled *Evangelicalism and the Future of Christianity*, he outlines the diversity of beliefs within modern evangelicalism as well as the rationale for this diversification as presented by modern evangelical theologian Gabriel Fackre of the Andover Newton School of Theology. McGrath calls Fackre “both a participant in

¹⁹ Shelley, *Evangelicalism in America*, 17.

²⁰ Mark A. Noll, *The Rise of Evangelicalism* (Downers Grove, IL: InterVarsity Press, 2009), 145-146.

and observer of modern American evangelicalism.”²¹ Fackre makes the case that “contemporary evangelicalism is no undivided empire.”²² Fackre presents six variations of evangelicals. The first are Fundamentalists. This variety holds inerrancy of the Gospel text in high regard. This position is aligned with faithfulness. They are generally affiliated with the right-wing political party. His second are Old Evangelicals. This variety aligns with historic evangelicalism. The priority of conversion and personal experience is prominent, as well as its expression in mass evangelical gatherings. Third are New Evangelicals. This variety is also referred to as “neo-evangelicalism,” which emphasizes apologetics that underscores faith. Fourth are Justice and Peace Evangelicals. This variety has activism as its passion and is diametrically opposed to the religious right. This group is compared to the Anabaptists of the sixteenth century. Fifth are Charismatic Evangelicals. This variety is described as being interested in the expression of the Spirit of God through believers, worship, speaking in tongues, and healing. Sixth and last are Ecumenical Evangelicals. This variety is concerned with their presence within the greater Christian community through coalition building based on common issues.²³

These variations in modern evangelicalism allow the witness of evangelicals to reach further and broader without compromise. However, it also leads to a division that cannot be overlooked nor left unexplored. It has been described as “a sprawling empire,

²¹ Alister E. McGrath, *Evangelicalism and the Future of Christianity* (Downers Grove, IL: InterVarsity Press, 1995), 107.

²² McGrath, *Evangelicalism and the Future of Christianity*, 107.

²³ McGrath, *Evangelicalism and the Future of Christianity*, 107-108.

frequently at odds with itself, [with] its cohesion and intellectual coherence in jeopardy.”²⁴

The diversity of modern evangelicalism is both an asset and a liability. It is an asset in that it expands this theological presence in an ever-diversified world. It is a liability in that these divisions allow the evangelical witness to be tainted when they lose the ability to disagree agreeably and when these new points of interest trump the foundation of the evangelical church. These divisions can have others, both Christian and non-Christian alike, to view evangelicals with skepticism and as hypocritical as they seem to contradict the tenets of faith on which they were founded. McGrath speaks to these evangelical divisions. He writes, “Diversity, it must be stressed, does not and need not imply that things are falling to pieces. However, there is a real danger that a lack of evangelical focus or shared concerns will lead to factionalism. In particular, there is a serious danger that an apparently increasing lack of interest in matters of doctrine may come to erode the core of the movement.”²⁵

The Issue in Evangelicalism

The six categories of evangelicalism could be addressed in this section of research as they all could be considered issues. However, there is another prominent division within evangelicalism that must be addressed as it continues to rise as an undercurrent to the divisions. That is the racial divide that stands between white evangelicals and evangelicals of color, more clearly, black or African American evangelicals. It must be

²⁴ Donald W. Dayton and Robert K. Johnston, *The Variety of American Evangelicalism* (Knoxville, TN: University of Tennessee Press, 1991), 1.

²⁵ McGrath, *Evangelicalism and the Future of Christianity*, 108.

noted that within each racial grouping, there are those who are not of the same race. So, this section will use broad brush strokes as this subject is discussed. However, it is acknowledged that within white evangelicals, there are evangelicals of color who align and stand with them and their way of thinking. Conversely, within evangelicals of color, and more specifically, black or African American evangelicals, there are white evangelicals who align and stand with them and their way of thinking.

Christianity around the world is changing. The Center for Global Christianity asserts that “globally, Evangelicalism is a predominantly non-white movement within Christianity. In 2000, 79.1% of all Evangelicals were of color (non-white; 185.2 million). In 2015, 84.1% of all Evangelicals in the world were of color (non-white; 270.1 million).”²⁶ The year 2018 marks the first time that Africa has more Christians than any other continent. It has 601 million Christians. Even with this high number of Christians, that is only 45% of the population being Christian leaving much space for Christianity to increase. It surpasses Latin America by thirty million. These two continents combined surpass a combination of North America and Europe by over 350 million Christians. Both North America and Europe are 76% and 77% Christian respectively.²⁷

As it relates to American evangelicalism and the relationship between white and black evangelicals, The Center for Global Christianity reports as follows:

The United States is an outlier in that Evangelicalism is a majority-white movement within Christianity. In 2000, 39.6% of all Evangelicals in the USA were non-European (19.0 million). In 2015, 41.2 of all USA Evangelicals were non-European (20.9 million). There is a serious scholarly debate about the

²⁶ “Quick Facts about Global Christianity | Center for the Study of Global Christianity,” Center for the Study of Global Christianity, last modified 2019, accessed September 21, 2019, <https://gordonconwell.edu/center-for-global-christianity/research/quick-facts/>.

²⁷ Todd M. Johnson and Gina A. Zurla, *Global Christianity*, Center for the Study of Global Christianity, 2018, e-book, accessed September 21, 2019, https://gordonconwell.edu/wp-content/uploads/sites/13/2019/04/GlobalChristianityinfographic.pdfPg1_.pdf.

relationship of African Americans to Evangelicalism, especially after the 2016 presidential election, where 81% of white Evangelicals and 8% of African Americans voted for Donald Trump. African Americans have long been excluded from sociological and political discussions of Evangelicalism because of the perception that Evangelicalism is a white phenomenon. In reality, African American Christianity generally adheres to the theological characteristics of historical Evangelicalism. In general, sociologists consider African American Christianity as separate from Evangelicalism under the golden rule of self-identification: the community does not self-identify as part of the movement. However, many historians and theologians consider African Americans Evangelicals based on their beliefs and religious practices.²⁸

America is browning. The U. S. Census Bureau predicts that current migration and population trends will have people of color as the majority by 2044. It also states that while white Americans may remain the largest, singular group in America at that time, “no group will have a majority share of the total and the United States will become a “plurality” of racial and ethnic groups.”²⁹

In the journal article entitled, “The Next Evangelicalism: Freeing the Church from Western Cultural” it states,

Despite the dramatic changes in the demographics of American Christianity, the evangelical church continues to reflect more accurately the values, culture, and ethos of Western, white American culture rather than the values of Scripture. At times, the American evangelical church has been indistinguishable from Western, white American culture resulting in the Western, white cultural captivity of American evangelicalism.³⁰

With the browning of America as well as the remainder of the world, the term evangelical has become an alienating word that runs counter to the needs of the church as a whole

²⁸ “Quick Facts about Global Christianity,” Center for the Study of Global Christianity, accessed September 21, 2019, <https://gordonconwell.edu/center-for-global-christianity/research/quick-facts/>.

²⁹ Sandra L. Colby and Jennifer M. Ortman, *Projections of the Size and Composition of the U. S. Population: 2014 to 2060* (Washington, DC: U. S. Census Bureau, 2015), 9, e-book, accessed September 23, 2019, <https://www.census.gov/content/dam/Census/library/publications/2015/demo/p25-1143.pdf>.

³⁰ Soong-Chan Rah, “The Next Evangelicalism: Freeing the Church from Western Cultural Captivity,” *Cultural Encounters* 5, no. 2 (2019): 63-75, accessed September 19, 2019, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001820878&site=ehost-live>.

and congregations of persons of color more specifically. It is this separation that has affected modern evangelicalism and counters it to what true evangelicals espouse. This division had a detrimental effect on the contemporary church.

This divide has its roots in slavery. With African Americans not being viewed as equal, conversion to Christianity, although done in the same manner as whites through a profession of faith, it did not elevate the slave to equality in the Christian community. It was out of this second-class status that black religious communities were formed.

William Turner, in his article entitled “Black Evangelicalism: Theology, Politics, and Race,” writes: “The American mainline church made itself quite clear concerning how it would treat the sons and daughters of Africa. American Blacks were by no means to be granted honorable status and equal treatment as full members within the body of Christ.”³¹

Turner goes on to explain that although the slave masters tried to defeat and dismantle the African spirit and conform it to the confines, attitude, and attributes of slavery, it could not be done. African’s who converted to Christianity “knew themselves as children of God, made in the image of the creator.”³² Ultimately, it is this resilient attitude of African American Christians to white dominance throughout Reconstruction, Jim Crow, civil rights, and even through to modern-day that provides release and solace in present times. It is this resilience that empowers the African American spirit to fight injustice and inequality wherever it is located. Turner concludes:

³¹ William C. Turner Jr., “Black Evangelicalism: Theology, Politics, and Race,” *Journal of Religious Thought* 45, no. 2 (1989): 40-56, accessed September 19, 2019, <https://web-a-ebscohost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=9&sid=9cc3f88e-3a66-4327-b089-5b886808e281%40sessionmgr4007>.

³² Turner Jr., “Black Evangelicalism,” 49, accessed September 19, 2019, <https://web-a-ebscohost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=9&sid=9cc3f88e-3a66-4327-b089-5b886808e281%40sessionmgr4007>.

The fairly consistent position taken with the Black Church is that evangelical faith rooted in the gospel of Jesus Christ neither requires denial of blackness nor reduces a commitment to social justice. Rather, it enhances the resolve to defend the lowly, the outcast, the oppressed. Moreover, it is the very source of such a social focus and is consistent with true liberation. Indeed, those who adhere to such faith stand as a vanguard in refusing to submit to the hegemony that results when religion serves as the force within culture to negate the prophetic perspective. Black evangelicalism serves as a reminder that, more often than not, peace with God still means conflict with the world – even in America!”³³

Although the African American evangelical tradition can be traced back to slavery, black evangelical recognition really took place in the 1960s when black leaders from out of mainline white denominations began to organize to advocate for black concerns. The National Black Evangelical Association (NBEA) was organized in 1963 for black evangelicals who felt disenfranchised by white organizations.³⁴

The racial divide between black and white evangelicals remains a source of contention. However, this divide was not unrepairable; it takes a radical realization of “the original sin of America.”³⁵ Rah explains that white evangelicals who hold personal conversion as a tenet of the faith which includes an acknowledgment of personal transgression towards God, then, too, what must be faced is “the kidnapping of Africans to use as slave labor, and the usurping of lands that belonged to indigenous people. ... These corporate sins have left their spiritual mark on America.”³⁶ Although the current generation of white evangelicals’ distance themselves from this thought and any ongoing

³³ Turner Jr., “Black Evangelicalism,” 56, accessed September 19, 2019, <https://web-a-ebshost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=9&sid=9cc3f88e-3a66-4327-b089-5b886808e281%40sessionmgr4007.56>.

³⁴ Dayton and Johnston, *The Variety of American*, 143.

³⁵ Soong-Chan Rah, “The Next Evangelicalism: Freeing the Church from Western Cultural Captivity,” *Cultural Encounters* 5, no. 2 (2019): 71, accessed September 19, 2019, <https://search-ebshost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001820878&site=ehost-live>.

³⁶ Rah, “The Next Evangelicalism,” 71, accessed September 19, 2019, <https://search-ebshost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001820878&site=ehost-live>.

blame, guilt, or accountability, Rah counters with, “Our current economic success owes a large debt to the initial economic foundation built upon free land and free labor. If we live as financial beneficiaries in the twenty-first century of this system of injustice, we have a corporate culpability and responsibility even as we claim innocence in our personal, individual lives.”³⁷

The twenty-first century has given rise to a new understanding of race and the privilege that comes from being “white” in America. “White privilege” is a recent topic of discussion; however, the term found traction in the twentieth century in an essay entitled “White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh. In the article “What is White Privilege, Really,” Gary Collins helps readers understand that racism does not stem from having and recognizing this privilege. This privilege comes from historic, systemic racism that is embedded in the fabric that is America.³⁸ It is a “built-in advantage” based on color.³⁹ What has become viewed as “normal” in America usually comes into view through a racial lens that most do not realize exists or that they are even wearing “race” glasses. Highlights of white privilege are seen in the racial disparities evidenced in white being associated with being good or pure and black as being the villain or bad. Collins writes of “white privilege” as the “Power of the Benefit of the Doubt.”⁴⁰ He states,

³⁷ Rah, “The Next Evangelicalism,” 71, accessed September 19, 2019, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001820878&site=ehost-live>.

³⁸ Cory Collins, “What Is White Privilege, Really?,” *Teaching Tolerance Magazine*, 2018, accessed March 22, 2020, <https://www.tolerance.org/magazine/fall-2018/what-is-white-privilege-really>.

³⁹ Collins, “What Is White Privilege, Really?,” accessed March 22, 2020, <https://www.tolerance.org/magazine/fall-2018/what-is-white-privilege-really>.

⁴⁰ Collins, “What Is White Privilege, Really?,” accessed March 22, 2020, <https://www.tolerance.org/magazine/fall-2018/what-is-white-privilege-really>.

White people are more likely to see positive portrayals of people who look like them on the news, on TV show's and in the movies. They are more likely to be treated as individuals, rather than a representative of "or expectations too) a stereotypical racial identity. In other words, they are more often humanized and granted the benefit of the doubt. They are more likely to receive compassion, to be granted individual potential, to survive mistakes. This has negative effects for people of color, who, without this privilege, face the consequences of racial profiling, stereotypes, and lack of compassion for their struggles.⁴¹

White privilege is a compilation of perceived normalcy that encompasses the advantage of being preferred in virtually every circumstance. It is built on a system that has inherent benefits that are both legal and perpetual. Where there is a constant "white privilege" there is a constant "black under-privilege" that can be found in the statistics for poverty, education, housing, and most other data points that measure racial disparities.

White privilege in the twenty-first century has come back into mainstream conversation because it is being called out. This calling out is coming from people of color as well as from whites who not only recognize their privilege but use it to bring equity and justice in situations that require it. This is what brings racial reconciliation.

It is uncertain to know if evangelicalism as a term can survive the racial separation of the twenty-first century or it being so closely affiliated with a political party. It may need to be re-branded so that evangelical beliefs do not get lost in the political fray. Just as evangelicals have amended their methodologies over time without changing the Gospel message, evangelicalism may need to revise its name to highlight its beliefs and tenets. I believe that evangelicals could resolve to be called Kerygmatics.

⁴¹ Collins, "What Is White Privilege, Really?," accessed March 22, 2020, <https://www.tolerance.org/magazine/fall-2018/what-is-white-privilege-really>.

Kerygmatics comes from the transliterated Greek word *kerygma*, which means proclamation or preaching.⁴² It is the “basic evangelistic message proclaimed by the earliest Christians. More fully, it is the proclamation of the death, resurrection, and exaltation of Jesus that leads to an evaluation of his person as both Lord and Christ, confronts one with the necessity of repentance, and promises the forgiveness of sins.”⁴³ This is the basis of the evangelical message. Shifting to this new name without changing evangelical theology could be the balm that heals the racial divide.

The racial separation in evangelicalism is wide, but it is not insurmountable. With the acknowledgment of sin comes forgiveness and reconciliation. There is a shift in the balance of power between whites and people of color as their numbers change with each changing year. Although the balance is changing, the perception before God is not. Cecil Cone cites that Black Evangelicalism is grounded in the “encounter with the Almighty, Sovereign God.”⁴⁴ It is this encounter that truly represents the ultimate power and distinguishes the One who holds it.

The Relevance of Evangelicalism

Dockery's article outlining his thoughts on evangelicalism's past, present, and future is a point of departure for understanding modern evangelicalism. He writes:

Evangelicalism today has recaptured the importance of local churches, but often more so across denominations and within corporation networks, rather than within denominations themselves. Evangelicals and evangelical denominations that

⁴² Hobert K. Farrell, “Kerygma,” in *Evangelical Dictionary of Biblical Theology*, Baker Reference Library, electronic ed. (Grand Rapids, MI: Baker Book House, 1996), 444.

⁴³ Walter A. Elwell and Barry J. Beitzel, “Kerygma,” *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1261.

⁴⁴ Cecil Wayne Cone, *The Identity Crisis in Black Theology* (Nashville, TN: AME Church Publishing House, 1975), 2.

thrive must remain connected to their heritage and tradition, while exploring and working together in rapidly changing demographic settings as well as a new global context, working cooperatively in a renewed way with these various networks and special-purpose groups. The world in which we live continues to change ever so rapidly as we move forward in this second decade of the twenty-first century.⁴⁵

This sentiment is accentuated in Robert Webber's book entitled, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World*. He writes, "In recent years, the modern paradigm of rational certainty has been challenged by revolutions that have taken place in every area of life. Because of these revolutions, evangelicals must rethink their enmeshment with modernity and construct a theology that will be consistent with historic Christianity yet relevant to our new time in culture."⁴⁶

With this new post-modern era comes a new understanding of science, philosophy, and communications, just to name a few. Postmodernism is defined by the *Pocket Dictionary of Theological Terms* as:

A term used to designate a variety of intellectual and cultural developments in late-twentieth-century Western society. The postmodern ethos is characterized by a rejection of modernist values and a mistrust of the supposedly universal rational principles developed in the Enlightenment era. Postmoderns generally embrace pluralism and place value in the diversity of worldviews and religions that characterizes contemporary society.⁴⁷

Evangelicalism must rise to meet the needs of individuals in this new pluralistic culture. Modern theologian Gabriel Fackre, who helps to categorize evangelicalism into a current day framework, helps give clarity to this topic in his article entitled, "Claiming Jesus as Savior in a Religiously Plural World." It addresses the question of "Jesus as Savior of

⁴⁵ Dockery, *Trinity Journal*, 3-21.

⁴⁶ Robert Webber, *Ancient-Future Faith Rethinking Evangelicalism for a Postmodern World* (Grand Rapids, MI: Baker Books, 1999), 20.

⁴⁷ Stanley Grenz, David Guretzki, and Cherith Fee Nordling, *Pocket Dictionary of Theological Terms* (Downers Grove, IL: InterVarsity Press, 1999), 93.

the World” in the wake of the 9-1-1 tragedy, as people of all faiths were called to prayer and *New York Times* columnist Thomas Friedman was asking, “Can Islam, Christianity and Judaism know that God speaks Arabic on Friday, Hebrew on Saturdays and Latin on Sunday?”⁴⁸ He contends that it may read better as either my world or a world, but certainly not with the definite article the as a response to the interfaith prayers being offered in the wake of the horrific event that had been witnessed in New York as the World Trade Center Twin Towers fell. He states that “Widespread is a ‘plural shock’ that makes for Christological heart failure.”⁴⁹

It is the Christian who is prompted into generic prayers as though they are either ashamed or afraid to profess the name of Jesus in mixed company. Fackre takes a stand in his article that is at the heart of evangelical faith. He writes, “I share a commitment to that well-chosen “the” of John 4:42—Jesus Christ, “*the* Savior of *the* world”—for all, not the “for me” or “for us” of today’s modernisms and postmodernisms. Here is a universal truth claim for Christ’s scandalous particularity. But Jesus, the savior of the world from what? The answer can be found in another Johannine text, “I am the way, and the truth, and the life. No one comes to the Father except through me” (John 14:6).”⁵⁰

Fackre’s writing reveals that the answer to the post-modern plurality remains in the work of Christ. Just as classical theologians Jonathon Edwards and Thomas Whitfield became a catalyst for change in the culture of enlightenment in the American

⁴⁸ Thomas L. Friedman, “The Real War,” *The New York Times*, 2001.

⁴⁹ Gabriel J. Fackre, “Claiming Jesus as Savior in a Religiously Plural World,” *Journal for Christian Theological Research* 8 (2003): 1-17, accessed September 19, 2019, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001337144&site=ehost-live>.

⁵⁰ Fackre, “Claiming Jesus as Savior,” 1, September 19, 2019, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001337144&site=ehost-live>.

Colonies of the eighteenth-century with the simple Gospel message of Jesus Christ,

Fackre does so as well. He is not alone in this. McGrath writes:

Responsible evangelism, by seeking to remain faithful to the gospel, ensures that its proper and inherent attraction—rather than something spurious and fabricated—is presented to the world. ... Evangelism is something intrinsic to the identity of the church—not an optional extra, but something that is part and parcel of its very being. To give such an emphasis to evangelism is to recognize both the inherent *rightness* of the gospel and its intrinsic attractiveness.⁵¹

The postmodern era has become fixated on truth and rightly so. An individual's truth is a part of his or her personal understanding of facts and how those facts have impacted him or her. An example of this is the #Metoo Movement. This modern-day movement is founded on the rights of women to tell their stories of sexual abuse. These truths are intrinsic to their story and must be told. These stories and the #Metoo Movement has also shaped, defined, and changed the modern culture and the interactions between men and women. A person's truth has power. However, this telling of "my truth" has been comingled with the gospel's truth, and the message has been diluted down to become palatable at the expense of sin, grace, and redemption. This is a slippery slope for the Christian message. If there is no sin, there is no need for grace, and if no need for grace, there is no need for redemption. Evangelicals must remain true to the gospel.

The gospel message remains the answer for today's culture. Christians do not have to make the gospel attractive; it is attractive. It is the church's responsibility to provide a vehicle that gets the gospel message to the hearer in such a way that they will listen. McGrath continues, "For many people, a concern with "truth" has become irrelevant. The first question people tend to ask is not 'Is this right?' but 'What will this

⁵¹ MacGrath, *Evangelism and the Future of Christianity*, 101.

do for me?’”⁵² This is the trend in society; and mass media through television, movies, and social media perpetuate this personal claim. However, regardless of the posture of society, Christianity does not need to shrink in its claims to truth and understanding truth. Christianity and the evangelical need to show this truth’s relevance to today’s culture and society. The Christian must become again sensitive to the needs, wants, and hurts of others. In doing so, the Gospel can and will transform the individual human condition and collective cultural society because it “rests on a bedrock of revealed truth and that acceptance of the gospel glorifies God as well as [transforms] human life.”⁵³

Conclusion

Shelley writes, “Evangelicalism was brought into being by the Bible; it has sustained itself by the Bible.”⁵⁴ Shelley also contends that after the conversion of Joseph Whitfield, he made the Bible his priority, and it shaped not only his life but also his ministry.⁵⁵ This priority found its place in his life and in his preaching that prompted the invitation to preach for Jonathon Edwards in America. This marks the beginning of the history of evangelicalism in America and a long history it is.

McGrath writes:

Evangelicalism is committed to evangelism—that is, the proclamation of the gospel in the full confidence that it contains something God-given that will enable it to find a response in the hearts and minds of men and women. Evangelism is natural to evangelicals.

⁵² McGrath, *Evangelism and the Future of Christianity*, 103.

⁵³ McGrath, *Evangelism and the Future of Christianity*, 103.

⁵⁴ Shelley, *Evangelicalism in American*, 19.

⁵⁵ Shelley, *Evangelicalism in American*, 19.

Returning to its historic roots while embracing the tenets of modern evangelicalism will fulfill not only the biblical mandate to spread the Gospel (Matt. 28:18-20) but will also allow the ability to satisfy the mandate to also do justice (Mic. 6:8).

This return to these historic roots will not only grow the church numerically, but it will also grow the church internally. The discipleship within the local church members will be strengthened, and a new awakening can begin again in the Americas. If the sleeping giant called the evangelical church would arise and stand firm on the convictions of scripture, the church can claim the promise from Jesus Himself who said, that if He would be lifted up from the earth that He would draw all people to Himself (Jn. 12:32). Where culture and tradition stand to close the door of the local church, the Gospel opens it wide for all to enter.

To transform a church from being a traditional, aging congregation to one that is transgenerational and family-friendly necessitates an understanding of its vision, mission, and core values. These foundational beliefs point a congregation into the world that to which it can witness. However, these beliefs cannot be tenets that just adorn a wall or are listed within the constitution and bylaws. They must be foundational beliefs that are lived out by the congregation in the context where it is located.

The project that this research supports attempts to do just that. Aligning a church and its mission within its own cultural context must also include notes of evangelicalism. Spreading the gospel is fundamental. However, getting to the root of why a house of Christian worship no longer has this as its central focus or has retreated from the culture that it finds itself in is also a necessary work to point the congregation on a path to

corrective behaviors and creates a personal diagnostic and evangelistic strategy tool that is particular to the congregation for which the study was done.

Evangelicalism, it is theology; and it is practice. Although it has a long and varied history, it is a methodology that has stood the tests of time, and it will remain for years to come. Dockery may say it best. He writes:

Together, let us trust God to bring a fresh wind from his Holy Spirit to the global world of evangelical life, bringing renewal to our theology, evangelism, missions, worship, education, and service. Let us recommit to relate to one another in love and humility as agents of grace and reconciliation in a broken and fragmented world. Let us emphasize not only historical orthodoxy but genuine orthopraxy before a watching world. Let us ask God to grant us a renewed commitment to the gospel, to the church, to the truthfulness of Holy Scripture and transformed living that will help to extend the gospel around the globe, while bringing renewal to the church of Jesus Christ for the glory of our great and majestic God. Amen!⁵⁶

⁵⁶ Dockery, *Evangelicalism*, 21.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

“Where do we go from here?” has been the thematic question that has served as a thread throughout this work and research. The Church, as a religious institution, is facing an attendance decline, and it does not seem to be replacing its aging membership with younger constituents. In short, churches are growing older. It is the succession of believers, or the attraction, engagement, and addition of younger members, that many feel will enhance the possibilities of sustainability in the local church. Even though there are newer ministries being formed that attract younger worshippers and most statisticians claim that typical millennials, as well as Generation Z, have a high propensity and desire for a relationship with God and have a spirituality; it is the vehicle of that desire and expression that seems to be a place of discord with the church.

Older, traditional churches desire younger people within their ranks, and younger generations desire relationships that enhance their spiritual growth and development. These two desires struggle to meet. What is the potential cause of this chasm between the generations? Could it be the shift in culture, the shift in cultural expression, and the shift in cultural norms? Maybe the landscape of how life is expressed has changed so much that it has precipitated the gulf that exists between the traditional church and the generations that have left it.

Less than two-hundred years ago, the United States was fighting over slavery and women's suffrage. One-hundred years ago, only 30% of Americans had a telephone, less than 20% had a stove, and only one out of every fifty people had a car.¹ Now, although Jim Crow laws may be off the books, racism is still a very real part of people's everyday lives, and cell phones are so prevalent that laws had to be enacted to aide drivers in making better decisions regarding texting and driving. In just over fifty years, media and television have changed. The birth of the internet and personal computers that can be held in your hand has made life more interconnected while still keeping individuals disconnected. A friend is no longer just someone that you know within your circle of influence physically. Now it can refer to people that you are connected with cyberly. The term "friends" has a whole new meaning in the twenty-first century! These changes have resulted in a rapid change of culture and its effects on societal norms.

Television can be used as a litmus test to show the shift in social norms. The *I Love Lucy* show is a good example. Twentieth-century media censors would not allow the characters of Ricky Ricardo and Lucille Ball to be seen in the same bed as a married couple. Any scene with them in the bedroom had them in twin beds. Today, in the twenty-first century, not only is it common for television and movie programs to have bedroom scenes, but the sex depicted today would have been X-rated by the censors of the 1950s. This proliferation of sex, along with its twin, violence, has become mainstream in the fabric of America. The culture has developed a tolerance and acceptance of this new standard of living portrayed on the big and small screen. These

¹ Derek Thompson, "Long Hours, Crowded Houses, Death by Trolley: America in 1915," *The Atlantic*, last modified 2016, accessed December 4, 2019, <https://www.theatlantic.com/business/archive/2016/02/america-in-1915/462360/>.

screens are the mirrors of society that not only reflect what is accepted culturally as imitators of what the mainstream sees as normal, but it is also an influencer as well.

Even truth has changed. Truth historically seemed to be simple. The truth seemed to be what was right in everyone's eyes and was debated little. However, truth has splintered. In his sermon, *The Error in Which We Live*, Dr. Warren H. Stewart, Sr. speaks to the shift in truth based on culture. Using the book *Incarnate Leadership: Five Leadership Lessons from the Life of Jesus* as his source, he states:

Dr. Bill Robinson writes about “the collision between modern and post-modern understanding of truth.” In other words, the 21st-century church has had a head-on collision over what truth is. The historical eras of truth: first, “from the middle-ages—fifth to the fifteenth centuries—the truth generally referred to revelations authorized by the church.” So, for a thousand years in the Western World, the Church and the Bible were the sources of truth. Second, “from the Enlightenment (16th-century) into the 20th-century – truth became less faith-centered and more reason-based: science dethroned theology.” Truth became based on what was rational and provable. Third, “In the pluralistic 21st-century-truth gets defined, if not created, by culture and social context. Shifting its loyalty from the church, to science and now to culture.” Consequently, truth in our era is no longer what is, but what I feel.²

Although Bill Robinson, through Dr. Stewart's message, uses broad brush strokes to show how truth has changed, these words convey the weight and magnitude of the change in the understanding of truth and culture and how it has veered away from the church and landed into the laps of every individual and what they choose to believe. The search for truth would drive the individual to the church. Now “truth” drives you away from the church. “My truth” has, in some instances, replaced what is true. “Truth,” as well as how it is perceived, is shaped by culture. The generational gap has its roots in and grows out of culture. It is because of this that a study of culture is necessary as it

² Warren Stewart Sr., “The Error In Which We Live” (sermon, First Institutional Baptist Church, Phoenix, AZ, December 1, 2012), quoting Bill Robinson, *Incarnate Leadership: Five Leadership Lessons from the Life of Jesus* (Grand Rapids, MI: Zondervan, 2009).

provides a foundation for the understanding of each generation as well as what could be perceived as generational influences.

This interdisciplinary foundation chapter will focus on cultural studies. Cultural studies center around “the role of social institutions in the shaping of culture.”³ In 1983, scholar Stuart Hall lecturing on culture at the University of Illinois at Urbana-Champaign, surmised that “culture does not consist of what the educated élites happen to fancy, such as classical music or the fine arts. It is, simply, experience lived, experience interpreted, experience defined. And it can tell us things about the world that more traditional studies of politics or economics alone [can] not.”⁴

Cultural studies as a discipline informs this project because the shift in culture plays an integral part in the lack of relationship between the generations that attend worship. Although every subsequent generation has both similarities and differences with the generations that proceed it, current younger generations commonly referred to as Millennials as well as Generation Z have a wider gap between them and their predecessors. The challenges they face (gender confusion, sexuality, legal narcotics, a war culture, racism, etc.) are, by in large, some of the more complex issues that have seen in modern history. The products of these younger generations do not turn to the church or most religious institutions for a framework of surviving these times like the older generations historically have done. Faith and truth have been stalwarts for older generations. These characteristics have not translated down to their children and

³ Elizabeth Prine Pauls, Aakanksha Gaur, and Brian Duignan, “Cultural Studies Interdisciplinary Field,” *Encyclopedia Britannica*, last modified 2009, accessed January 9, 2020, <https://www.britannica.com/topic/cultural-studies>.

⁴ Hua Hsu, “Stuart Hall and the Rise of Cultural Studies,” *The New Yorker*, last modified 2017, accessed August 10, 2019, <https://www.newyorker.com/books/page-turner/stuart-hall-and-the-rise-of-cultural-studies>.

grandchildren. However, although they may not be affiliated with a church or religious body, these children and grandchildren are more spiritual and are creating relationships in new and creative ways that the church could take a lesson from. Although they are spiritual, it is religion as an institution that they would prefer not to be affiliated with. Bridging the divide is a mutual act, and cultural studies provide the lens of understanding for all.

Culture is a broad topic, and scholars differ on the lens from which it is viewed. Lene Arnett Jensen, in her article entitled “Liberal and Conservative Conceptions of Family: A Cultural-Developmental Study,” states, “Culture is defined in terms of worldview rather than nation.”⁵ However, Thor-Andre Skrefsrud, when discussing intercultural dialogue, says that “culture refers to a group of people who live together within the same territory and within the same national borders.”⁶ For him, culture is more so a nationality that separates people groups. For this research, culture will be addressed from both standpoints. With the transitory nature of communities, family groups are made not only biologically but also through adoption into “play” families or civic and or social groups. Therefore, culture is shaped by both a person’s worldview based on their geographic location as well as having the same perceptions and ideas regardless of location but rather stemming from being kindred by some other commonality.

⁵ Lene Arnett Jensen, “Liberal and Conservative Conceptions of Family: A Cultural-Developmental Study,” *International Journal for the Psychology of Religion* 16, no. 4 (2006): 253-269, accessed August 17, 2019, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0001567408&site=ehost-live>.

⁶ Thor-André Skrefsrud, “Barriers to Intercultural Dialogue,” *Studies in Interreligious Dialogue* 28, no. 1 (2018): 43-57, accessed August 17, 2019, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLAI7181231001448&site=ehost-live>.

Culture is multifaceted. As was just mentioned, the generational divide exists amongst persons who are of the same nationality but have differing worldviews.

Skrefsrud goes on to say:

Cultural identities are complex as well as closely interwoven with each other. Although the intermingling of human cultures through migration and diaspora in European societies is an old phenomenon, the increasing processes of globalization and changing patterns of mobility bring people in contact with each other in new ways. Different biographies, cultural habits, and religious beliefs meet and grapple. Thus, as human beings, we are already involved with each other, creating communication across differences. Cultures today are much more interrelated, hybrid, and in a constant state of change, far more than that expressed by the conventional paradigm.⁷

Cultural studies, however, are not limited to just how people interact with each other. It also includes both contemporary and popular culture. Contemporary and popular culture (the arts, television, music, social media, and the like) play a part in the shaping of culture and the cultural divide. Stephen Moore writes, “A second defining feature of cultural studies...is its characteristic concern with contemporary culture. The contemporary culture with which cultural studies are typically concerned is not "high" culture (painting and sculpture, classical music and literature, theater and architecture) so much as mass or popular culture.”⁸ Cultural studies should not be seen as purely a secular exercise. The theologian must take culture into consideration. William R. Shenk writes, “From the human point of view, there is no way we can engage with the gospel independent of culture. ...to get our bearing in this new situation requires that we let go of what is worn-

⁷ Skrefsrud, “Barriers to Intercultural Dialogue,” 43-57, accessed August 17, 2019, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLAIgW7181231001448&site=ehost-live>.

⁸ Stephen D. Moore, “Between Birmingham and Jerusalem: Cultural Studies and Biblical Studies,” *Semeia* 82 (1998): 1-32, accessed August 17, 2019, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0000007725&site=ehost-live>.

out and turn to the hard work of discerning new ways of seeing.”⁹ This position is underscored by Harold Netland in the introduction of this same work. He writes, “Doing theology, then, is a multidisciplinary activity requiring us to not only exegete the Word but also to exegete the contemporary world.”¹⁰

The *Merriam-Webster’s Collegiate Dictionary* defines culture as, “The customary beliefs, social forms, and material traits of a racial, religious, or social group also: the characteristic features of everyday existence (as diversions or a way of life) shared by people in a place or time.”¹¹ The word culture evolved from its earliest fifteenth century use as a term used for the cultivation of crops. Johann Gottfried von Herder is credited with being the first person to use the word relating it to the advancement of people. He stated that “*kultur*” is “the life-blood of the people. [It is] the flow of the moral energy that holds society intact.”¹²

Culture is intricately woven into the fabric of everyday life communally. Therefore, it has to be reckoned with individually. Two premier historical theologians who wrote on the topic of culture from a religious context are Paul Tillich (1886-1965) and H. Richard Niebuhr (1894-1962). Tillich’s thoughts on culture are summarized in

⁹ William R. Shenk, “Foreword,” in *Globalizing Theology: Belief and Practice in an Era of World Christianity* (Grand Rapids, MI: Baker Academic, 2006), 9-11.

¹⁰ Harold A. Netland, “Introduction,” in *Globalizing Theology: Belief and Practice in an Era of World Christianity* (Grand Rapids, MI: Baker Academic, 2006), 17.

¹¹ Merriam-Webster, *Merriam-Webster’s Collegiate Dictionary* (Springfield, MA: Merriam-Webster, Inc., 2003).

¹² Malcolm Yarnell, “Global Choices for Twenty-First Century Christians: Bringing Clarity to Missional Theology,” *Southwestern Journal of Theology* 55, no. 1 (2012): 18-36, accessed November 10, 2019, <https://web-a-ebscohost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=23&sid=e19ba234-ffff-4776-a07b-e61b0e8c1%40sdc-v-sessmgr03>.

this popular quote, “Religion is the substance of culture, culture is the form of religion.”¹³

Yarnell summarizes Tillich’s thoughts in this statement as “culture providing the key to Christian power. He who can read the style of culture can discover its ultimate concern, its religious substance. This is the promise that Tillich makes to those who study culture.”¹⁴

Undoubtedly, no theologian can discuss culture without reference to Niebuhr’s famous work, *Christ and Culture*. Niebuhr defines culture as “the total process of human activity,” with the result being the “secondary environment, which man superimposes on the natural.”¹⁵ This definition is found in the first chapter of this work. It is in this chapter entitled *The Enduring Problem*, that Niebuhr details the challenge of a sinless Christ and sinful humanity. This is the oxymoron in culture – the coexistence of one who knew no sin within the culture of a world full of sin. It is from this point of departure that several arguments are made regarding Christ’s interaction with culture. Niebuhr’s subsequent chapters speak to all the different ways that this interaction with culture (against, with, above, in paradox, and as transformer) can be interpreted and what those intersections mean both positively and negatively.¹⁶ However, Niebuhr leaves the reader to formulate his or her own conclusion regarding Christ and culture. The two are inextricably intertwined, and the study of one mandates the study of the other as well as a response. It is not enough just to study culture. One must also engage it.

¹³ Paul Tillich, “Aspects of a Religious Analysis of Culture,” in *The Essential Tillich* (Chicago, IL: University of Chicago Press, 1987), 103.

¹⁴ Yarnell, *Southwestern Journal of Theology*, 22.

¹⁵ H. Richard Niebuhr, *Christ and Culture* (New York, NY: Harper Collins, 2001), 32.

¹⁶ These intersection descriptions are lifted directly from the chapter segments of Niebuhr’s book.

Both Tillich and Niebuhr draw conclusions that culture exists within the realm of God's Kingdom. Tillich deduces that "the Church and the culture are within, not alongside each other. And the Kingdom of God includes both while transcending both."¹⁷ Yarnell summarizes this statement to mean that "the church and the culture are synthesized to create the Kingdom of God."¹⁸

Similarly, Niebuhr concludes his work with a linking of culture with the Kingdom of God. He writes:

To make our final decision in faith is to make them in view of the fact that no single man or group or historical time is the church, but that the church of faith in which we do our partial, relative work and on which we count. It is to make them in view of the fact that Christ is risen from the dead, and it not only the head of the church but the redeemer of the world. It is to make them in view of the fact that the world of culture—man's achievement—exists with the world of grace—God's Kingdom.¹⁹

A voice that continues the discussion of culture from Niebuhr's perspective is Ray Sherman Anderson (1925-2009). His work moves the dialogue on culture and its effects on Christendom into the modern arena. Anderson writes, "The critical issue is not how Christ relates to culture, but how Christ relates to humanity in every culture."²⁰ In *Cultural Encounters*, Todd Speidell uses Anderson's doctrine of humanity as a contribution to the theology of culture. Speidell writes, "Anderson's ... love of human

¹⁷ Tillich, *The Essential Tillich*, 50-51.

¹⁸ Yarnell, *Southwestern Journal of Theology*, 23.

¹⁹ Niebuhr, *Christ and Culture*, 256.

²⁰ Ray S. Anderson, *An Emergent Church Theology for Emerging Churches* (Downers Grove, IL: InterVarsity Press, 2006), 58.

beings offered a unique perspective on issues that Christians face in contemporary culture.”²¹

Culture is an ongoing discussion with impacts and influences that are difficult to predict. An empirical study of the organizational culture of three church denominations begins, “In the current shift toward a rapidly changing, globalized environment and individualistic society, almost no one dares to predict the changes that will occur in the next ten years. ...many organizations are not able to cope with the rapid, unpredictable fluctuations in the social environment.”²² Although churches belong to the “longest living organizations in the world,” they are not exempt from these “unpredictable fluctuations in the social environment.”²³ This same study predicts, “Increasing secularization, individualization, welfare and urbanization often lead to a decline in membership.”²⁴ It is this increasing secularization that continues to inform this project.

Cultural shifts can be attributed to the growing secularization of society. Peter L. Berger writes extensively on the theory of secularization. In his work, *The Sacred Canopy: Elements of Sociological Theory of Religion*, Berger lays a foundation for the spread of secularization and its effects on the Church. It is his belief that every society is

²¹ Todd H. Speidell, “Ray S. Anderson's Doctrine of Humanity as a Contribution to a Theology of Culture: A Case Study Approach,” *Cultural Encounters* 17, no. 2 (2011): 17-27, accessed November 11, 2019, <https://search.ebscohost.com/login.aspx?direct=true&db=rh&AN=ATLA0001883665&site=ehost-live>.

²² Maria Ershova and Jan Hermelink, “Spirituality, Administration, and Normativity in Current Church Organization,” *International Journal of Practical Theology* 16, no. 2 (2012): 221-242, accessed November 22, 2019, <https://doi.org/10.1515/ijpt-2012-0015>.

²³ Ershova and Hermelink, “Spirituality, Administration, and Normativity in Current Church Organization,” 222, accessed November 22, 2019, <https://doi.org/10.1515/ijpt-2012-0015>.

²⁴ Ershova and Hermelink, “Spirituality, Administration, and Normativity in Current Church Organization,” 222, accessed November 22, 2019, <https://doi.org/10.1515/ijpt-2012-0015>.

an “enterprise of world-building” and that religion has a place within that enterprise.²⁵

He writes, “Society is a dialectic phenomenon in that it is a human product...that continuously acts back upon its producer. Society is a product of man.”²⁶ Berger comes to this conclusion by drawing a parallel between humankind and higher forms of non-human mammals. Non-human species are born with an intrinsic nature of life. They are driven to do and act in a particular way because that is how they are created. Their life and existence are more or less predetermined because of how they were created.

Humankind, on the other hand, is not born with a known specified existence. Berger writes, “man’s instinctual structure is both under specialized and undirected toward a species-specific environment.”²⁷ For the mouse, there is a “mouse world.” For the dog, there is a “dog world.” These worlds point to actions that are predetermined by their species at birth. Berger says that there is no predetermined “man world.” He explains:

Man’s world is imperfectly programmed by his own constitution. It is an open world. That is, it is a world that must be fashioned by man’s own activity. Compared with the other higher mammals, man thus has a double relationship to the world. Like the other mammals, man is in a world that antedates his appearance. But unlike the other mammals, this world is not simply given, prefabricated for him. Man must *make* a world for himself. ...The condition of the human organism is the world is thus characterized by a built-in instability. Man does not have a given relationship to the world.²⁸

For the Christian, this is a dual relationship that has been taught as a lifestyle. The Christian is in the world, but not a product of the world as Jesus eludes to in his final discourse with his disciples in the upper room before leaving to pray at Gethsemane (Jn.

²⁵ Peter L. Berger, *The Sacred Canopy* (Garden City, NY: Doubleday and Company, Inc., 1967), 3.

²⁶ Berger, *The Sacred Canopy*, 3.

²⁷ Berger, *The Sacred Canopy*, 5.

²⁸ Berger, *The Sacred Canopy*, 5.

15:19). Berger's theory is built on the condition of the world after the fall in Genesis. It is this fallen state that humanity is born into and must learn to navigate. It is out of this navigation that "man constructs a human world."²⁹ Since this formation is done by every human being, it creates culture. It is this world that Berger calls culture. It is a construct that is continuously created by man and therefore "inherently and precarious and predestined to change."³⁰ It is from humankind's ever-evolving attempts at finding his or her place in the world that secularization finds its roots and growth.

Dylan Reaves gives origin to the word secularization as simply "the removal of land from religious authority."³¹ Berger defines secularization as "the process by which sectors of society and culture are removed from the domination of religious institutions and symbols."³² This definition, in light of the complexities of religious and non-religious communities, has expanded and has a greater depth of meaning depending on who is using the term. Reaves continues, "...for Christians, secularization is sometimes equitable to de-Christianization, heresy, "paganization," and other negative terms, while for modern atheists and agnostic groups, secularization is often associated with progress, freedom from religion, and liberation of mind."³³ Reaves summarizes the Berger definition with his own as "all encompassed, whether that be the original meaning

²⁹ Berger, *The Sacred Canopy*, 6.

³⁰ Berger, *The Sacred Canopy*, 6.

³¹ Dylan Reaves, "Peter Berger and the Rise and Fall of the Theory of Secularization," *Denison Journal of Religion* 11, no. 1 (2012): 11-18, accessed November 10, 2019, <http://digitalcommons.denison.edu/religion/vol11/iss1/3>.

³² Berger, *The Sacred Canopy*, 107.

³³ Reaves, "Peter Berger," 11, accessed November 10, 2019, <http://digitalcommons.denison.edu/religion/vol11/iss1/3>.

involving the loss of land, the more modern cultural shift away from “sacred” control, or the resulting shift of consciousness that comes from societal change.”³⁴

For Berger, man’s evolution as a critical thinker in a highly industrialized, complex society propelled him on a trajectory of secularization. He refers to propulsion as resulting from the “pervasive influence of science.”³⁵ Reaves sees this as a direct connection to Berger's secularization theory. He says, “It is this connection that is partially responsible for Berger’s initial linking of the process of modernization with that of secularization, for industrialization and technological advancement are primary carriers of both.”³⁶ Science demystified religion. The spiritual gave way to the scientific. Berger contends that when people lose the miraculous, transcendent aspects of religion, then pulling away from religion as a whole becomes easier. Ironically, the rise of Protestantism was one of the factors that facilitated this demise. Catholicism held pageantry and the ethereal aspects of a religious experience. Protestantism removed these and put God in everyday reach. An easily attainable God is an easily explained-away God. Reaves again writes, “For Protestants, there was only one manner of communication with the divine, and only one fragile thread connecting an individual with God. When this line of communication fell into doubt, the entire foundation of that individual's beliefs was destroyed.”³⁷

³⁴ Reaves, "Peter Berger," 11, accessed November 10, 2019, <http://digitalcommons.denison.edu/religion/vol11/iss1/3>.

³⁵ Reaves, "Peter Berger," 110, accessed November 10, 2019, <http://digitalcommons.denison.edu/religion/vol11/iss1/3>.

³⁶ Reaves, "Peter Berger," 11, accessed November 10, 2019, <http://digitalcommons.denison.edu/religion/vol11/iss1/3>.

³⁷ Reaves, "Peter Berger," 11, accessed November 10, 2019, <http://digitalcommons.denison.edu/religion/vol11/iss1/3>.

Berger's theory also explains the spread of secularization through pluralism.

Pluralism "as a stance in theology is the belief that there are many paths to and expressions of truth about God, and several equally valid means to salvation."³⁸ Berger refers to this as legitimization. Reaves, on this point, explains that "religion is the most legitimating force for any given society. As such, a society with only one religion requires very few legitimations and is extremely powerful. However, as more religions are introduced, it becomes increasingly difficult to resist anomic interference, for the legitimations of any one religion seem increasingly weak."³⁹ Equal treatment by the government reinforces this weakened position. Government recognition, or lack thereof, all religions, whether credible or not, holds them all in the same standing, therefore legitimizing them all. Legitimizing a fringe religion alongside a long-standing religious denomination, although just, can have damaging effects for both if either have a public, moral failing. The damage to one becomes the damage to them all. The more religions there are, the greater the susceptibility to being damaged by some. Ultimately, for Berger, the slide in culture due to modernization, as well as church and religious practice, being a commodity would ultimately be the demise of the religious community as secularization rises throughout the world.⁴⁰

Providentially, although Berger makes some salient points regarding secularization and its rise to dominance in the United States with a course that would take secularization as an export throughout the world, his position on secularization changed

³⁸ Stanley J. Grenz and Jay T. Smith, *Pocket Dictionary of Ethics*, The IVP Pocket Reference Series (Downers Grove, IL: InterVarsity Press, 2003), 90.

³⁹ Reaves, "Peter Berger," 14, accessed November 10, 2019, <http://digitalcommons.denison.edu/religion/vol11/iss1/3>.

⁴⁰ Reaves, "Peter Berger," 14, accessed November 10, 2019, <http://digitalcommons.denison.edu/religion/vol11/iss1/3>.

later in his life. He did not deter from the stance on the secularizing response society held from modernization. However, he saw that “secularization on the societal level is not necessarily linked to secularization on the level of individual consciousness.”⁴¹ What Berger came to realize is that modernization did prompt secularization and, in some places, more than others, but it also prompted “counter-secularization.”⁴² Humankind individually has continued to strive toward spirituality. It has fought back. Berger has come to understand that if modernity was sliding towards mass secularization, then religious institutions would not have been able to adapt to the secular society that they currently exist. Alongside this is the growth of religion and spirituality in the southern hemisphere of the world. This resurgence in Africa and Latin America, coupled with the resettling of people groups of refugee status within the United States, has been an infusion of spiritual life. It has landed Berger to publish the following:

The world today...is as furiously, as it ever was, and in some places more than ever. ...Certain religious institutions have lost power and influence in many societies, but both old and new religious beliefs and practices have nevertheless continued in the lives of individuals, sometimes taking new institutional forms and sometimes leading to the great explosion of religious fervor. ...To say the least, the relation between religion and modernity is rather complicated.⁴³

It is Berger's ability to turn in his direction of thought and study that can assist the modern church. His admission of being “mistaken” in his theory and his ability to readily admit this to his colleagues and students speaks to how culture and society can shift to go in another direction. Berger was not discredited. He read the research and thoughtfully came to a new conclusion. What a testimony when a scholar can say, “As I like to tell

⁴¹ Peter L. Berger, *The Desecularization of the World* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999), 3.

⁴² Berger, *The Desecularization of the World*, 3.

⁴³ Berger, *The Desecularization of the World*, 2-3.

my students, one advantage of being a social scientist, as against being, say, a philosopher or a theologian, is that you can have as much fun when your theories are falsified as when they are verified!”⁴⁴

In his article on popular culture, Theodore A Turnau writes, “...more Christians have been paying attention to popular culture and with good reason. For many, popular culture has drawing power; it can sweep us away...and mold our desires. Popular culture holds a powerful sway over the imaginations and worldviews of those who breathe its atmosphere.”⁴⁵ Popular culture is just one of the many facets of genres of culture in general. However, because it is a reflection of societal norms and speaks to what is acceptable, popular culture has become synonymous with culture. For the religious community, culture in general and popular culture, more specifically, gives insight to surrounding communities as well as the younger generations it is trying to reach. Popular culture is the abrasive rub that keeps religious communities out of touch and, ultimately, out of reach to those they have been called. Culture can be the generational gap.

Evelyn Parker writes of the necessity of understanding popular culture within the framework of cultural studies. She states:

[It is] the investigation of the practices and processes of making meanings with and from the texts of everyday life in a way that exposes power and hegemonic dynamics. I am convinced that Cultural Studies, the investigation of popular culture, and questions about faith formation and/or spirituality should consider

⁴⁴ Berger, *The Desecularization of the World*, 2.

⁴⁵ Theodore A. Turnau III, “Popular Culture, Apologetics, and the Discourse of Desire,” *Cultural Encounters* 8, no. 2 (2019): 25-46, accessed November 22, 2019, <https://web-a-ebshost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=4&sid=e19ba234-fffe-4776-a07b-e61b0e8ca8c1%40sdc-v-sessmgr03>.

political structures and social hierarchies, including race, class, gender, and sexuality.⁴⁶

Culture shapes and evolves practices – including the religious ones. It is in this sense that culture is viewed as evolving. It is not static. Due to this, its impact on generations cannot be viewed the same. It has a different impact. Culture is fluid. With this idea at the root of the discussion on cultural studies, it is best to also view culture as an action that has an impact. Malory Nye writes:

Culture as a verb rather than a noun suggests that culture is not something that does but is instead done— culture is practiced, or more accurately, one can only understand cultural forms when they are manifest in practices. The key point is that culture cannot be observed or analyzed, but is instead known through manifestation, through being embodied in persons, in actions, in discourses, and in particular contexts.⁴⁷

Cultural studies embody the everyday actions of individuals and groups. This discipline's study will assist in providing the framework for human actions that not only resulted in the current state of the Church but also gives a lens to view its potential future. "Culture is revelational," writes Turnau. "[It] is the...expression of a culture's heart-desires, that messy interplay between revelation and...religion."⁴⁸

Dr. Eric G. Flett, Associate Professor of Theology and Culture at Eastern University, writes:

It has not gotten any easier to tell where God begins, and culture ends, and that should humble those who endeavor to explore this relationship. It is both ironic and tragic that the God who originated culture and cultural diversity and became

⁴⁶ Evelyn L. Parker, "Cultural Studies Meets Religious Education," *Religious Education* 101, no. 4 (2006): 462-465, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001557881&site=ehost-live>.

⁴⁷ Malory Nye, "Religion, Post-Religionism, and Religioning: Religious Studies and Contemporary Cultural Debates," *Method and Theory in the Study of Religion* 12, no. 4 (2000): 447-476, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0000064812&site=ehost-live>.

⁴⁸ Turnau III, "Popular Culture, Apologetics, and the Discourse of Desire," 25.

embodied in a specific culture in order to affirm the role of culture in the embodiment of the Kingdom of God should be co-opted into a specific culture in order to colonize and homogenize the cultures of many. We should be vigilant so that any new configuration of these two disciplines, and these two realities, brings increased healing and trust, not the deepening of old wounds.⁴⁹

Although culture is a human construct and a societal norm, it can give insight into the beliefs and practices of people. Aligning with the thoughts of Peter Berger, and not completely undone by Berger's move away from secularization, Clifford Geertz surmises, "We are, in some, incomplete and unfinished animals who complete or finish ourselves through culture – and not through culture in general, but highly particular forms of it."⁵⁰ It is this conclusion that underscores the necessity of this study as included in this project.

⁴⁹ Eric G. Flett, "Exploring and Interdisciplinary Theology of Culture," *Cultural Encounters* 8, no. 2 (2012): 47-58, accessed November 10, 2019, <https://web-a-ebshost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=20&sid=e19ba234-fffe-4776-a07b-e61b0e8a8c1%40sdc-v-sessmgr03>.

⁵⁰ Clifford Geertz, *The Interpretations of Cultures* (New York, NY: Basic Books, 1973), 49.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

Evangelism is not a new concept to FIBC. It is a part of the congregation's DNA. It is evident in its purpose statement, “We are members of the Body of Christ. Believing and Living. Going and Growing. Sharing and Caring. As active witnesses of the Kingdom of God on earth.” The purpose statement is visually represented in FIBC’s Logo Crest (see Figure 3) which embodies the Statement of Purpose through the cross (Mk. 8:34), the shield (Eph. 6:16), the grapevine and fruit (Jn. 15:5), the body of Christ (Rom. 12:5) and the FIBC membership (Acts 13:1).

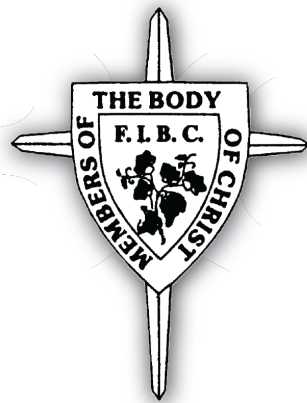


Figure 3. FIBC logo crest

Evangelism is evident in its vision statement, “Becoming a Discipling Fellowship through Evangelism and Emancipation.” It is even evident in the names of the campus buildings. The education wing is called the Body Building because it is to up build the

Body of Christ. The gymnasium is called the Hope Center as it is to bring hope from the city's center. Evangelism is a part of this congregation's every day fabric.

This current senior pastor, the author every building name, the vision statement, the purpose statement, and the logo design and meaning, has been intentional in infusing evangelism into the life blood and being of FIBC. And, the congregation had endorsed, supported and engaged in these activities willingly over his forty-three-year tenure. They have all grown together with evangelism as part of the FIBC mindset. It is even taught to every new member in their Disciple U New Member classes. So, if evangelism is so prevalent in the foundation of this congregation, why is its membership in decline? This question is what birthed this project. Could it be that the culture of FIBC has something to do with this decline?

Evangelism as a practice is a marathon and not a sprint. It is not a "one and done" ministry project. Evangelism is a lifestyle that every Christian believer must practice to have sustainability. Even though it can be recited in statements and even taught in classes, if the reciters and the students do not see and seize the opportunities for evangelism in their everyday lives, evangelism will not occur.

An examination of church culture is no small undertaking. Most members of a congregation feel their culture is warm and inviting. However, when you delve into the varied moments of inhospitable behavior you find agreement on negative aspects of church behavior that have been normalized in the culture. Is all church culture hostile? Resoundingly no! However, in today's anti-church culture, you only have one opportunity to make a good impression. That impression will be lasting; and, that impression may make the difference in that person making a life-long decision to either

investigate their call to faith or ignore it because they do not want to be associated with “those church people.” As harsh and as daunting as this sounds, the impression we make can be a spiritual life or death sentence for someone seeking faith.

This project endeavors to look into both evangelism as a strategy and culture as a deterrent in an attempt to realign FIBC with its purpose, vision, logo, and teachings through Transformational Evangelism. Transformational Evangelism seeks to reignite the passion for evangelism through an examination of both congregational and community culture coupled with evangelism training. The Transformational Evangelism process will work from the within the congregation, first, and then to move to without. It is transformation from the inside out.

Methodology

This project used a qualitative methodology. In *Research Design: Qualitative, Quantitative, and Mixed Method Approaches*, Creswell defines Qualitative research as follows:

Qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involved emerging questions and procedures, data collected in the participant’s setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data.¹

This project collected data for triangulation through surveys, through participants maintaining a journal throughout the project, through pre and post-test comparisons, and through weekly homework assignments. All data was submitted anonymously with the exception of the homework assignments. Although the use of surveys can be commonly

¹ John W. Creswell and J. David Creswell, *Research Design*, 5th ed. (Thousand Oaks, CA: SAGE Publications, Inc., 2018), 4.

categorized as quantitative, the surveys used in this project were mixed with both quantitative and qualitative queries. They contained both close-ended questions with standardized answers along with open-ended questions that allowed participants to express their opinions. This was the only quantitative aspect of data gathering. All other aspects of data collection were qualitative in nature.

This project solicited small-group participation that would serve very similarly to that of a focus group. This small group would review the results of the church-wide survey, discuss FIBC's culture, and participate in Transformational Evangelism Training. Based on the results of the pre and post-tests, along with the review of journal submissions and homework, I would be able to determine if transformation had occurred in any participant. Success is more than training a participant to be an affective witness. It is marked by participants having a better understanding of themselves and how they interact with and affect those around them that leads to a desire for more welcoming atmosphere for those not affiliated with the congregation.

William Myers in his book, *Research in Ministry: A Primer for the Doctor of Ministry Program*, categorizes this kind of qualitative research project as the, "Pro-Active Research Method." Of it he writes:

The pro-active research method intentionally engages in qualitative research while pro-actively working toward transformation. In this method the researcher is passionately involved with the practice being evaluated. In such research, narrative descriptions ... emerge in which researcher and participants are named as proactive participants in the study. Research ... primarily relies upon observation, interviewing, journaling, and the use of documents.²

This project worked toward the transformation of the individual, which, in turn, can lead to the transformation of the whole. Although COVID-19 restrictions prohibited my

² William Myers, *Research in Ministry*, 3rd ed. (Chicago, IL: Exploration Press, 2002), 25.

seeing the results of the small group working within the church life of the whole of the FIBC congregation, this project was a start. The practice of journaling can create an opportunity for participants to sit with their own thoughts and feelings as they go through the transformational evangelism process and reflect on them when the congregation returns to active in-person life after the pandemic. Valerie Janesick writes, “The clarity of writing down one’s thoughts will allow for stepping into one’s inner mind and reaching further into interpretations of behaviors, beliefs and words we write.”³ It is this further reach that will remain, along with the lessons taught, upon our return to active service.

Even though transformation is an individual occurrence, the small group setting, however, is vitally important. This project was created out of a need that emerged from the context and culture of the whole of FIBC. Each participant is a part of the FIBC community. Individual transformation can be the spark that serves as the catalyst to larger group transformation. Sara Nadin and Catherine Cassell write on the inclusiveness of community in reflection in their journal article entitled, *The Use of a Research Diary as a Tool for Reflexive Practice*. They state:

Action does not occur in a social vacuum, therefore we need to take account of the wider context or social embeddedness of human action in order to gain a full understanding. This is equally applicable to the research situation as it is to everyday life. Given that the research situation is itself a social encounter, we thus need to reflect upon the range of factors which impact upon the interpretations gathered.⁴

³ Valerie J. Janesick, "A Journal about Journal Writing as a Qualitative Research Technique: History, Issues, And Reflections," *Qualitative Inquiry* 5, no. 4 (1999): 505-524, doi:10.1177/107780049900500404.

⁴ Sara Nadin and Catherine Cassell, "The Use of a Research Diary as a Tool for Reflexive Practice," *Qualitative Research in Accounting and Management* 3, no. 3 (2006): 208-217, doi:10.1108/11766090610705407.

The social gathering of participants was an instrument to the project's success. This qualitative study included discussions on topics and strategies that would help to inform the thinking and reflection of each participant.

Implementation

COVID-19 Impact

It cannot be overstated that the COVID-19 Coronavirus pandemic of 2020 affected this project implementation. The initial projected calendar and strategy included in-person small-group gatherings when persons were already on the campus because FIBC is a commuter church. It also included surveys administered during the worship services, contextual data gathering in the surrounding community of FIBC, and data collection from observation of small-group participants in a witnessing opportunity at the First Institutional Prayer Station during a First Friday event. First Fridays is a community art gathering in Phoenix that attracts thousands of people from all walks of life on the first Friday of every month. It is located downtown and just blocks from the FIBC campus.

However, all these plans had to be rearranged to comply with FIBC, City of Phoenix, Maricopa County and State of Arizona COVID-19 protocols. Due to pandemic restrictions on worship and in-person gatherings, this project adapted to virtual gatherings and online surveys, journals and homework assignments within the participants desired context. This move impacted the number of overall participants as FIBC is an aging congregation whose members do not find online survey tools as appealing or easy as more tech-savvy participants. The deployment of this project's survey was on the heels

of several previous surveys that were emailed to the congregations as part of FIBC's marketing campaign to determine the congregation's thoughts regarding returning to in-person worship starting in October. It was discussed amongst the leadership staff of FIBC that the congregation may have started to suffer from "survey-fatigue" along with "zoom-fatigue" and "separation fatigue." Therefore, the desire to fill out another survey may not have been high on the list of pandemic priorities.

This project also included a "secret-shopper" for worship. A secret-shopper is someone not associated with the congregation coming on campus with to determine if they are able to navigate while on the campus as well as evaluate their experience on the campus. The purpose of a secret-shopper was to highlight their positive and or negative experience as a point of both comparison and contrast to the church-wide survey. It would have helped us to see if what the congregation thought of its hospitality and ability to be family-friendly was shared by those who visited. However, COVID-19 eliminated this possibility.

Nevertheless, COVID-19 did not derail this project. We proceeded with adjusted aspirational goals of 10% participation from those who received the emailed survey and a small-group of twenty persons for the training. Both of these goals were achieved.

Churchwide and Small-Group Survey Instrumentation

This project's hypothesis rests on determining a baseline of beliefs within the local congregation. In light of this, a survey was constructed for the membership of First Institutional Baptist Church (Appendix A). The survey was deployed virtually via email through an online survey tool called Constant Contact on Sunday, September 20, 2020.

Although online survey tools are ideal for data collection as they automatically tabulate entries and add ease to data collection because answers only require a “click” on the computer, online instruments can be confusing and intimidating for older members. Ideally, a paper survey would have been administered during the worship hour to get greater participation from worshippers. Of the 698 emails that were sent, seventy-one people completed the survey.

The survey consisted of twenty-one questions that were both quantitative and qualitative. This dual methodology was implemented to allow respondents to elaborate on their selected answers. It also allowed participants to give reflective answers on their own experience with FIBC in getting involved in ministry, what made them join FIBC, and how likely they would be to invite someone to participate with them in worship and or in a ministry outing. The survey also collected demographic information that would allow comparison with the overall membership and the small group. This comparison would allow me to determine what kind of representation the small group would be to the overall membership of FIBC. It would also allow the small group to gain some insight into the responses of the congregation.

The active adult membership of FIBC is 973. The survey was sent to 698 adults. The difference between the numbers is 285 members who do not have email addresses in the FIBC database. Of the 698 people who received the survey, sixty-nine people (10%) filled it out. In addition, eleven of the twenty-three small group members filled out the survey. Comparison of the demographics from the active membership, through the Churchwide survey to the small group are as follows:

Table 1. Demographics of active membership

Gender Demographics	Male	Female	Male %	Female %			TOTAL
FIBC Membership	334	647	34.0%	66.0%			981
Churchwide Survey	12	57	17.4%	82.6%			69
Small Group	1	10	9.1%	90.9%			11
Age Demographics	18-24	25-34	35-44	45-64	65+		TOTAL
FIBC Membership	93	98	108	310	374		983
Churchwide Survey	0	4	5	28	32		69
Small Group			1	3	7		11

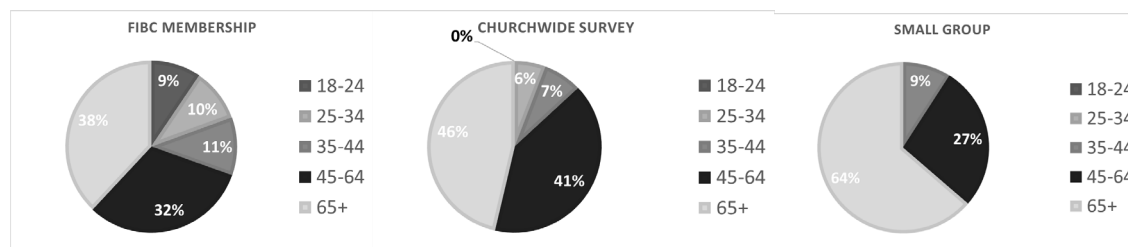


Figure 4. Demographics of active membership

The demographic data shows that FIBC is made up of more women than men. Also, the largest generational representation in the congregation is over the age of sixty-five. The comparison between the congregation, the survey pool and the small group shows our small group survey did not have representation from eighteen to thirty-four-year-olds. However, although these ages were not represented in the survey, twenty-five to thirty-four-year-olds were represented in the overall group. They were two of the final twenty-three participants.

These demographics show that the forty-five to sixty-five (plus) age groups dominate on all three graphs, and women outnumber men on all three graphs. Of FIBC, persons under forty-four-years of age make up less than one-third of the congregation (30%) and are 13% and 9%, respectively, based on the church-wide and small group survey results. In light of these observations, the small group does bear some similarities to the overall membership.

What the survey data does not show is that our small group was diverse. It consisted of young parents, married and single persons, single parents, and those who had been members of FIBC for as long as sixty-five years to as little as two years.

This diversity played an integral role in our class number one discussion on the results and comparing the church-wide and small-group survey results (Appendix B). This will be discussed further in the Small-Group Recruitment and Training section.

Small-Group Recruitment and Training

Recruitment of the small-group began on September 19, 2020. Emails were sent to 698 of the 983 active adult members of FIBC. The initial sign-up garnered thirty-two potential small-group participants.

On September 20, 2020, a doodle poll was emailed to all those who had signed up to determine a meeting day. This email also reiterated that work would be anonymous to help ensure honest and open feedback and responses. The doodle poll determined that our small-group gatherings would meet starting Sunday, October 11, 2020, and meet for two hours for six consecutive weeks. The selection of the meeting date caused further attrition. Ultimately, the small group consisted of twenty-three total participants.

The virtual nature of the class required the use of virtual tools to collect data and feedback from the participants. Students were asked to keep a weekly journal to allow for reflection on the lesson and their thoughts regarding the weekly topics (Appendix F). Each participant was to select a five digit number of their choice to submit their electronic journals. Journals were submitted through the Wufoo electronic platform. Classes two through five also had homework assignments. These assignments were

opportunities for the students to practice what was taught in the lesson. Since the homework assignments were discussed in the following class, submitted homework was not done anonymously. The homework was also submitted through the Wufoo platform (Appendix E).

Lesson one's objective was to introduce the participants to the overall goal of the study and the study's virtual process. It was also to review the churchwide survey results and compare them with the small group's responses (Appendix C). Participants also took a pre-test to help me track the participants' progress through the lessons (Appendix D).

Lesson two's objective was to discuss and get an understanding of what makes up the church community and culture. This was accomplished by the participants gaining a better understanding of their SHAPE (Spiritual Gifts, Heart, Abilities, Personality, and Experiences). My assertion is that culture is shaped by the individuals within it. Therefore, it was necessary for the participants to better understand their own personal makeup as well as how they best interact with others. Knowing this would assist them in creating a welcoming and inviting church culture. This lesson also introduced the topic of cultural intelligence and its methodology. Participants would use this understanding to do cultural intelligence on the context of their choice. Again, this was a COVID-19 adjustment. However, this adjustment proved to be enlightening as it allowed the participants to spend more time in their participation contexts and decide how they would be better witnesses. This will be explained more in the summary of learning section.

Lesson three's objective was to teach the students the importance of hospitality in every evangelistic effort. It also included the tart to putting the pieces together of who God created them to be and into how they use their SHAPE to win others. A resource

that was used to better explain hospitality was a training video produced by Chic-Fil-A on hospitality. Chic-Fil-A has a reputation for having remarkable hospitality that is based on the biblical principal of going the second mile from Matthew 5:41. The group discussion reflected on the church wide survey's questions and results on culture and hospitality in FIBC.

Lesson four's objective was to introduce the participants to how to engage persons in meaningful conversations as they prepare to learn how to best share their faith. Participants were asked to start to identify who God was calling them to be a witness to and to start to pray for those persons. This lesson also began to draw a line through all of our previous lessons regarding where transformational evangelism begins – it begins in the students!

Lesson five's objective was to ensure all participants understood the Gospel message – the life, death, resurrection and coming again of Jesus. It cannot be taken for granted that Christians understand and can articulate this message when witnessing; and, this lesson helped to ensure this message. This lesson also taught the students how to witness on a napkin using “the bridge,” “the ladder,” and “DO verses DONE” techniques as witnessing tools. These tools make relaying the gospel message simple using one – two fundamental scriptures to share the gospel message in a visual. This lesson also talked about how to nurture relationships as well as how to craft the participant's personal testimony into a witnessing opportunity. Participants were also charged to develop a witnessing plan, which was to be shared and discussed the following week.

Lesson six's objective was to review the trajectory of the class from the past five weeks and to hear the results of class five's homework. Writing the witnessing plan

(Appendix G) was another COVID-19 adaptation. Ideally, I would have been able to observe the participant in a witnessing opportunity to see the lessons lived out. However, the coronavirus pandemic removed this possibility. However, the witnessing plans showed the thoughtfulness each participant who developed a plan took to reach the person that God had laid on their heart. Of the twenty-three students, fourteen developed witnessing plans. Of the fourteen plans, ten were to person under the age of thirty.

Summary of Learning

What a ride this has been. The formation of this project began under normal circumstances. However, with the onset of the 2020 Coronavirus pandemic in March 2020, adaptation to our “new now” has been both a challenge as well as enlightening. It proved to be a challenge because this project, which was intended to be an in-person training with the opportunity for me to see the fruits of this labor through personal observation of the participants in a witnessing opportunity, had to move to a virtual zoom gathering with all the elements being made accessible through on-line tools. It proved enlightening because this pushed both the participants and me to re-think evangelism!

Triangulation of this project was to happen through surveys, pre-and post-testing, journaling, and observation. Although these elements did occur, not all of them occurred by traditional means. The surveys, tests and journaling were all done electronically in Wufoo or Constant Contact. These platforms allowed each participant to submit their work anonymously. This pushed many of the students to move beyond their comfort zones. Most had not used these platforms in this way before. Although I was familiar with both platforms, I had to think strategically about how they could be used in this class

format to gain the data needed to test my hypothesis. The realization that observation as a data point became more and more unlikely as the COVID-19 cases began to rise again in the fall. This eliminated any possibility of the participants actually engaging in one-on-one contact at the First Institutional Prayer Station at the City of Phoenix First Friday outdoor art-walk. The observation strategy changed into a homework assignment that enlisted the participants to compile a witnessing plan to reach their God-led target. These plans and the discussion around them proved to be refreshing and encouraging. I will discuss each independently detailing the results.

Churchwide and Small Group Survey (Appendix B)

The Churchwide and subsequent small group survey results helped us to identify talking points regarding FIBC's cultural norms as well as helped us to see how the small group represented the church. As mentioned earlier, this group, for the most part, was a reflection of FIBC's congregation demographically. It also mirrored the congregation in weekly worship attendance/viewing (82.8% church, 81.8 small group) and weekly Bible study attendance/viewing (45.7% church, 54.5% small group). The two groups also aligned as it related to how FIBC meets the needs of young families. Both groups felt that FIBC was meeting the needs of young families (42.8% church, 36.3% small group) because of the many ministry opportunities for families (14% church, 13% small group). There was also similarity when it came to thoughts regarding FIBC's ability to meet the needs of persons between the ages of eighteen to twenty-five-years of age. Both groups had similar percentages in thinking that FIBC was adequately meeting the needs of this age group (25.7% church, 36.3% small group). The final places of great synergy were in

thinking that FIBC's campus was both a mix of contemporary and traditional style (54.2% church, 54.5% small group), how welcoming FIBC's ministries and members are to guests to worship (99% church, 91% small group), and how likely they were to invite someone to worship with them prior to the pandemic. The majority in each case was likely (70% church, 73% small group.)

My small group was a microcosm of FIBC as a whole. They seemed to reflect the actions and attitude of FIBC. The remaining areas of divergence was because the responses where more varied.

Class number one allowed for us to discuss these results and the comparison in depth. This class was a safe place for participants to voice their experiences without retribution; and, participants did. Hearing how some of the negative interactions with ministry members and the tenacity it took for members to remain a part of any church was eye opening. This discussion birthed out of this survey comparison and a hard an honest look at the positive and motivating responses offset by the negative and barrier responses laid the groundwork for the remainder of the sessions.

Transformational Evangelism Pre- and Post-Test (Appendix D)

The pre- and post-tests were administered to allow me to see if the lessons taught over our six-week journey had taken root in the participants. The questions were constructed to give me a baseline of their understanding of evangelism and some of the concepts that would be taught prior to our lessons and then measure them on these same concepts at our conclusion. How the data moved would give me insight into their level

of learning. I am pleased that the results show a movement to have a greater understanding and sensitivity to how culture can impact a congregation.

At the start of our small group, 75% believed that all Christians should have evangelism training. At the conclusion, this had increased to 94%. Also, the belief that congregational culture, reputation and values impacted those who desire to participate in it increased from 70% of the small group agreeing with this statement to 88%. There was also increase in the belief that a congregation should know the culture of the community it is located in. This started with 65% rating this at a five and 25% rating this as a four on a five-point scale to 76% rating it at a five and 18% at a four.

Some of the more significant changes came in the participants understanding of evangelism as well as the best methods of doing evangelism. Many participants had an understanding that evangelism occurs when you “reach out to people” or “share your testimony.” Although these are evangelistic in nature, they may not include sharing a gospel message. Inadvertently, when these methods are used without tying them to the saving power of Jesus, the people that are being shared with are left to draw their own conclusions regarding how the witnesser overcame their challenge or that the good deed was just that, a good deed. So, having the participants move to understanding that evangelism includes a message of salvation through Jesus was significant. Initially, 35% of the small group felt that these two methods, reaching out to people or sharing your testimony, defined evangelism. Forty-five percent defined evangelism to include spreading the message of salvation through Jesus to others. However, by the conclusion of our sessions, the 45% had increased to 89% of the group. This is a change of 77%.

The remaining 11% defined evangelism as reaching out to people. However, this is still a win because it had started at 25%. This was a decrease of 60%.

As it relates to the methods of doing evangelism, the participants were asked to rank ten witnessing strategies from best to least effective. To tabulate the results, I added together those who ranked strategies as an eight, nine, or a ten to get the top results. At the start of our gathering, participants ranked “using a group of lay volunteers to reach out to the community” and “developing church programs especially targeted at the unchurched in the community” at the top having the entire group score these as their best witnessing strategy. By the conclusion, this group has moved “appealing to members to personally witness to others about their faith” and “stressing from the pulpit the importance of members inviting others to visit the church” to the first- and second-best witnessing strategies. This is a change of 66% and 55%, respectively.

These last results show that the participants moved from seeing evangelism and witnessing to others as the work of others in the church to do, to seeing it as something that the individuals in the pews are to do. It has moved from the work of the Church (external to me) to my church work (internal to me). This is transformation! The participants have re-thought evangelism and recognize that it begins with them.

Witnessing Plans (Appendix E)

The creation of the witnessing plans was an outgrowth of COVID-19 adaptation. Initially this was to be an opportunity for me to observe participants in a witnessing scenario. However, COVID-19 precluded this. However, what a marvelous opportunity it turned out to be. My teaching strategy for witnessing has always included participants

practicing their “elevator speech.” An “elevator speech” is a marketing term used to help someone who only has the undivided attention of the person they are trying to sell their idea to for the amount of time the elevator door closes to when they open on their desired floor. You learn your marketing pitch so when opportunity knocks, you can answer! Witnessing uses this same concept. Your salvation testimony can be ready at a moment’s notice when you prepare for your moment. You have your witnessing “elevator speech.”

However, in all this planning, the extent of my teaching on witnessing never included a plan that went any further than listing those persons that were to be prayed for, then praying for the open door. Never had I thought to teach working on a strategy to recognize the open door. COVID-19 pushed me in my thinking. The plans the students developed and then discussed, showed the multiplicity of ways that witnessing can occur, even in a pandemic!

It should be noted that the witnessing plans was a part of Lesson Five Homework and was not submitted anonymously. To ensure student confidentiality and anonymity, I have redacted the witnessing plans to exclude names of students and plan targets. The plans are identified as student one, two, and so on. These numbers do not correlate to the numbers given for the student journals. Numbering is based on the numerical order of when the assignments were turned in.

These witnessing plans helped participants become intentional about witnessing to their relatives, neighbors, friends, and associates. Student nine lives alone and is away from family. However, she realized that in her cultural context included the vendors she deals with on a daily basis from the grocery store to her Lyft drivers who assist her to get around the city. Her witnessing plan included a Lyft driver that she uses regularly. She

recognizes now that her circle of influence is much broader than what she had initially thought.

Student four shared that she will be witnessing to her grandchildren who are elementary school age. She keeps them now because of the pandemic. She started to have them do their reading time with Christian story books and will use the wordless book to share the Gospel with them. During her sharing this in our discussion, it was pointed out to her that using black for sin is not culturally appropriate any longer and that it may be better for her to use the term “dark.” This was something she had never thought of before and was eye-opening to her and other students.

Student two has a plan of texting his relative who is in a drug-rehab facility in Chicago and is only allowed limited phone time through texting. He has been keeping in touch with him, but now feels it is time to start talking with him about his salvation. The class suggested that he also start an electronic reading plan with his relative so they can be connected in other ways besides texting.

Student twelve bought an African American Bible for her friend who is a student of history. She plans to witness to her when she gives her the Bible. The class also suggested that they study scriptures together so that she can continue to walk alongside her friend and have meaningful conversation together.

These are just some of the examples of how the witnessing plans turned into tangible, doable strategies for the participants. Our discussion helps to support and encourage participants in their endeavor to make a difference for the Kingdom, and in doing so, they will make a difference for and in FIBC.

Although our initial target context was the neighborhood around FIBC, the pandemic expanded our thinking beyond our community to the communities that all of our participant members live in or are a part of. They defined their communities. They defined their context. So, FIBC's reach is broader than initially thought of; and this result is greater than I could have anticipated.

Journaling (Appendix F)

Participant journals were the mechanism to allow participants to be reflective as well as allow me to see if the lessons were accomplishing their purpose. The journals also allowed me to see how each participant was moving through the process of transformation. It is insightful to me as an instructor to hear honest, open and transparent (HOT) feedback from the participants. Journaling allowed them to share with me thoughts and questions that they may not have wanted to share in our group discussions.

Journaling was done anonymously. Participants selected their own five-digit number and submitted their journals electronically each week after the conclusion of class. Journal submissions were never referenced directly in class discussion to ensure anonymity. However, questions that were added in the journals could be and were addressed in subsequent gatherings.

Journal comments helped me to see if the discussions in each class were meaningful. For our initial session, participant 36380 commented, "I thought the final moments of our class revealed, exposed, and acknowledged the proverbial "Elephant" that is in the room i.e., the generational gap within the church in general and FIBC in particular. I believe that the deeper we get into this matter the more transparent class

members will become. Someone once noted that “Making sausage is not a pretty sight.” I contend that this endeavor is healthy and necessary.”

Journaling also exposed areas of deficiency in participant's thinking as well as a change in perspectives. Student 14650 commented, “I never thought about church culture and hospitality being a part of evangelism. I was focused on the Bible.” Student 27562 commented, “After today’s lesson, I did come away with a different perspective of how others think of us as a church and how we approach our community. I think we have been fooling ourselves of how others feel about what we are doing. It is time to take a look in the mirror and ask ourselves what we can do differently.”

By class four, participants were noting that transformation begins with them, first, then it moves to outside of FIBC. Participant 83244 wrote, “I now know that I am to use my gifts, SHAPE analysis to participate actively in the transformation process. It is my Christians responsibility—I cannot opt out.” Participant 70055 commented, “My view points on today’s topic in light of our many social issues and COVID-19 and health challenges, this lesson is right on time. It allowed me to lead and apply another point of view, to share the Gospel and be a witness.”

Reading student’s comments were an encouragement to me as I was able to watch transformation occur in the students. Their weekly reflections on the lessons allowed me to have a window into their internalization of the lessons and practices. The homework and subsequent homework discussions also supported this effort. An outline of all the lesson plans and the homework assignments can be seen in Appendix C.

There were even times in class where the transformational process broke through and was declared by the students. One student in session four said she was having an

“Aha moment!” It was as though all the previous lessons converged together for her and the “light came on.” Her articulation of the need for internal, personal, understanding of one’s self, personal transformation, that then moves to external transformation through witnessing was a joy to witness! It made me reflect on Luke chapter fifteen. In this chapter Jesus is always going after the one. There is searching for a lost coin, the lost sheep, and even the lost son both abroad and at home. There is joy in finding or reclaiming the one. However, for me, as I read through the journals, there is joy in finding the many! Most of my students had their own “aha” moments of convergence. They came open without much expectation. They left knowing more fully who God created them to be and empowered to use their gifts and talents to grow the Kingdom of God in their own context and in their own unique way. They can communicate with persons that do not look, act, or even think like them. They can be used by God as a mouthpiece for Him. Amen.

Conclusion

“Transformational Evangelism to Reach Postmodern Generations” begins with re-thinking evangelism. For transformation to occur outside of the Church, it needs to begin inside of the church members. The goal of this project was to identify FIBC’s culture and community and then develop a training that would both addresses identified issues and empower the participants to reach outside of their comfort zone to the surrounding community. This goal was accomplished even though our ending did not look like it was or had been anticipated.

The coronavirus COVID-19 Pandemic of 2020 reshaped the project trajectory, but this reshaping became an asset. It pushed my thinking. I had to re-think my thinking! How ironic! I had to re-think. What I would be asking of my students I had to ask of myself. The “aha” moments that they would experience on this journey, I also experienced. Just as my participants transformed their thinking, I also transformed in my thinking.

A saying that I use often is, “Be nimble.” These two words simply embody my personal expectation to be able to adjust at a moment's notice. This project emphasized this notion within me. It asked of me, “Are you really nimble? Can you adjust? Can you change?” As much as I thought my answer to these questions was a resounding, “Yes!” I discovered that I was not as nimble as I thought I was and that adjustments, although they were made, they were made with hesitation and trepidation. What a lesson for me! I believe that this personal lesson helped to prepare me for the hesitation and trepidation that always accompanies change. I needed to feel what my participants would feel. This would allow me to extend empathy and patience as they were going through their own personal transformation. What a necessary lesson.

Transformational Evangelism works from the inside out. It starts within the local church membership. This project started by working within the local church context. It asked hard questions of the membership to assess the church's culture and attitude. It is the membership that sets the tempo and temperature of a congregation. It is the membership that makes up the culture. If the culture needs to change, it is the membership that will make that happen. Having honest, open and transparent conversations about experiences within the congregation context is the starting point to

congregational transformation. I am not suggesting that these are easy conversations or that one conversation will fix it all. Transformation is a process and takes time.

Although my small group saw significant change in attitude in the six-weeks we had together, their actions will be tested individually every day in their real-world experience without the seeing eye of their instructor. They will also be tested when we finally come through the pandemic and are meeting together again as a family of faith. Will these lessons stick in our congregational setting? A follow-up with the participants will be necessary on the other side of COVID-19 as well as additional training throughout the congregation to facilitate widespread change. Can this project bring transformation within the congregational context? Yes! Again, transformation is a process. Additional small groups would help to facilitate this transformation and allow for these HOT conversations to occur in a controlled environment.

For every individual, there are growth makers and milestones that are anticipated to determine if growth is occurring at its natural and anticipated rate. However, in the Christian, we do not measure spiritual growth with any markers to determine if a Christian is growing at a natural or anticipated rate. SHAPE assessments, in whole or in part, can help measure the Christian's spiritual growth. Personal transformation is spiritual growth. Spiritual growth develops our sensitivity to the world around us. Congregations that invest in their members' spiritual growth will reap the dividend of cultural competence. Although every member of a congregation may not lend themselves to spiritual measurement with assessment tools, those who do can become a valuable asset. Identification of those who desire to engage the culture and are willing to

do cultural intelligence can become your own Tribe of Issachar who not only had an understanding of the times, but also know what to do in them (1 Chron. 12:32).

The late Bishop S. C. Carthen preached a sermon at FIBC in the 1990's regarding change. In it he quoted a famous saying. It says, "healthy things grow. Growing things change. Change challenges us. Challenges force us to trust God. Trust leads to obedience. Obedience makes us healthy. And, healthy things grow." Just as this phrase is cyclical, so is change. Change is challenging; but the inability to change can also be life threatening. An adaptation of our methodology in the firmness of the Gospel message can reach beyond cultural norms to every nation under the sun. The only impediment is our desire, or lack thereof, to take up the charge to do the work. However, there is always a willing remnant ready to take on the assignment. FIBC is not the only church facing challenges that come with an aging congregation within an ever-changing culture. The church has faced this challenge before, and, in time, will face it again with a succeeding generation. There will be other remnants that will re-think evangelism so that we continue to reach beyond ourselves into the communities that surround us. We will continue to transform from within so that we can reach those who are without!

APPENDIX A
CHURCHWIDE AND SMALL GROUP SURVEY

Please take the time to answer each of the following questions to the best of your ability—only select one answer per question. Additional comments and/suggestions can be added to the final question. Thank you for taking the time to fill out our survey!

1. Please tell us your age.

- ☐ 65+ ☐ 64-45 years ☐ 44-35 years
☐ 34-25 years ☐ 24-18 years ☐ 17 years or younger

2. Please tell us your gender:

- ☐ Male ☐ Female ☐ I do not classify my gender with these distinctions.

3. How often do you attend/watch FIBC's Sunday Worship?

- ☐ Most Sunday's ☐ About 2 times per month
☐ About 1 time per month ☐ Never

4. Are you involved in at least 1 ministry at FIBC?

- ☐ Yes ☐ No

If not, can you share why you are not in a Ministry?

5. How often do you attend/watch Bible Study at 9:30 a.m.?

- ☐ Most Sunday's ☐ About 2 times per month
☐ About 1 time per month ☐ Never

6. How would you classify FIBC's worship experience?

- ☐ Contemporary in style
☐ Traditional in style
☐ A mix of both traditional and contemporary worship styles
☐ I have no opinion

Why do you choose this classification?

7. What do you learn from the Sunday Sermons?

8. What part of praise and worship resonates with you?

9. Do you feel that FIBC's ministry meets the needs of young families? Please briefly explain your answer. ☐ Yes ☐ No

10. How can FIBC's ministry better meet the needs of young families?

11. Do you feel that FIBC's ministry meets the needs of persons between 18 and 25 years of age? Please explain your answer. ☐ Yes ☐ No

12. How can FIBC's ministry better meet the needs of persons between 19 and 25 years of age?

13. How would you classify FIBC's Campus appearance? Please explain your classification.

- ☐ Contemporary
☐ Traditional
☐ A mix of both traditional and contemporary
☐ I have no opinion

14. How would you classify a visitor or new member's ability to participate in a ministry at FIBC?

- ☐ It is easy, and they will be welcomed.
☐ I know the church has ministries, but information on how to get involved is not readily available.
☐ Ministries are not looking for new members.
☐ I have no opinion

15. Reflect on your own experience with FIBC. How easy was it for you to get involved in FIBC's ministry?

16. What made you decide to attend and/or join FIBC? Has this sentiment changed? If so, why? ☐ I am not a member.

17. Reflect on your time in live worship. How welcoming do you feel the greeters, ushers and other members of FIBC are to guests in worship?

18. Reflect on your time in live worship prior to the pandemic. How likely were you to invite someone new to attend church with you and why?

19. Reflect on when you were involved in ministry prior to the pandemic. How likely were you to invite someone to participate with you in a ministry or volunteer opportunity and why?

20. Reflect on when you were in live worship prior to the pandemic. How welcoming do you feel that FIBC is to people of other races and backgrounds other than African American?

Other thoughts you would like to add:

APPENDIX B

CHURCHWIDE AND SMALL GROUP SURVEY RESULTS

FIBC Churchwide Survey Results with Comparison to the Transformation Evangelism Small Group Survey Results

1. Please tell us your age.

	Churchwide Response(s)	Response Ratio	Small Group Response(s)	Response Ratio
65 years or older	32	45.7%	7	63.6%
64 - 45 Years	28	40.0%	3	27.2%
44 - 35 years	5	7.1%	1	9.0%
34 - 25 years	4	5.7%	0	0.0%
24 - 18 years	0	0.0%	0	0.0%
17 years or younger	0	0.0%	0	0.0%
No Responses	1	1.4%	0	0.0%
Total	70	100%	11	100%

2. Please tell us your gender:

	Churchwide Response(s)	Response Ratio	Small Group Response(s)	Response Ratio
Male	12	17.1%	1	9.0%
Female	57	81.4%	10	90.9%
No Responses	1	1.4%	0	0.0%
Total	70	100%	11	100%

3. How often do you attend/watch FIBC's Sunday Worship?

	Churchwide Response(s)	Response Ratio	Small Group Response(s)	Response Ratio
Most Sundays	58	82.8%	9	81.8%
About 2 times per month	4	5.7%	1	9.0%
About 1 time per month	5	7.1%	1	9.0%
Never	2	2.8%	0	0.0%
No Responses	1	1.4%	0	0.0%
Total	70	100%	11	100%

4. Based on the answer above, what motivates or prohibits your attending/watching FIBC's Sunday Worship service?

MOTIVATIONS:	Churchwide		Small Group	
Fellowship/Community	4	6%	3	27%
Worship	8	12%	1	9%
Discipleship	3	4%		
Virtual Worship is easy	1	1%		
Personal Necessity/Love	6	9%	1	9%
Beliefs/Obligations	11	16%	2	18%
Want to hear from God	3	4%		
Stay connected to church	6	9%		

Sermons	10	14%	3	27%
		75%		91%
BARRIERS:	Churchwide		Small Group	
Work	2	3%		
Worship is stale/different	3	4%	1	9%
Personal Challenges		10%		
No Internet	1	1%		
Health	3	4%		
Loss of faith	1	1%		
	17	25%		9%

5. How often do you attend/watch Bible Study at 9:30 a.m.?

	Churchwide Response(s)	Response Ratio	Small Group Response(s)	Response Ratio
Most Sundays	32	45.7%	6	54.5%
About 2 times per month	7	10.0%	3	27.2%
About 1 time per month	10	14.2%	0	0.0%
Never	20	28.5%	2	18.1%
No Responses	1	1.4%	0	0.0%
Total	70	100%	11	100%

6. Based on the above answer, what motivates or prohibits your attending /watching FIBC Sunday Bible Study?

MOTIVATOR	Churchwide		Small Group	
More in God's presence	1	2%	1	9%
Strengthens me	3	5%	1	9%
Fellowship/Community	7	11%	1	9%
Love It	5	8%		
Study word	8	13%	5	45%
Good online	1	2%		
I am a teacher	1	2%		
Good topics	1	2%		
Like small setting	1	2%		
Prep for worship	1	2%		
		46%		73%
BARRIERS:	Churchwide		Small Group	
Forgets	5	8%	1	9%
Timing does not work	4	6%		
Poor lesson quality	4	6%	1	9%
Have not joined class	2	3%		
COVID				
Work	3	6%		
No internet	1	2%		
Health	2	3%		
Poor teaching style	1	2%		

Doing other things	1	2%		
Spouse did not want to attend	1	2%		
Did not know we have it	1	2%		
Just do not connect with teaching/classes	3	5%		
Attended in person only	1	0%		
Vol. at FIBC	3	5%	1	9%
No desire	2	3%		
		53%		27%

7. How would you classify FIBC's worship experience?

	Churchwide Response(s)	Response Ratio	Small Group Response(s)	Response Ratio
Contemporary in style	4	5.7%	0	0.0%
Traditional in style	9	12.8%	0	0.0%
A mix of both traditional and contemporary worship styles	53	75.7%	11	100.0%
I have no opinion	3	4.2%	0	0.0%
No Responses	1	1.4%	0	0.0%
Total	70	100%	11	100%

8. In general, what do you learn from FIBC's Sunday sermons? How do they assist you to grow as a disciple? Do they not assist you? Please explain your answer.

MOTIVATOR	Churchwide		Small Group	
Inspiration	3	5%		
Learn the Bible	12	18%	2	18%
Learn who to engage in the world	29	45%	2	18%
Strengthens my relationship with God	1	2%		
Strengthens my growth	10	15%	6	55%
Well-articulated sermons	1	2%		
Teaching	5	8%		
		94%		91%
BARRIERS:	Churchwide		Small Group	
Sermons are political	1	2%	1	9%
No application	1	2%		
Boring	1	2%		
No contemporary in delivery	1	2%		
		6%		9%

9. What part of praise and worship resonates with you?

POSITIVE	Churchwide		Small Group	
Great!	10	14%	1	9%
Prepares for service	29	40%	8	73%
Like with choir	2	3%		
Soothing	1	1%		
Like the prayer	2	3%	2	18%
Inspiring to press on	2	3%		
Praise dancers	1	1%		
Like to see YA team	1	1%		
Good singing	1	1%		
Song lyrics	2	3%		
Like traditional	1	1%		
Brings me to God	1	1%		
		73%		100%
NEGATIVE	Churchwide		Small Group	
Entertainment/Show	5	7%		
Do not like prayer portion	1	1%		
Distracted by dance team	1	1%		
Hinders when off key/repetitious	2	3%		
Too contemporary	3	4%		
Does nothing for me	2	3%		
Could do without it	4	5%		
Too many new songs	1	1%		
Too much background noise	1	1%		
		27%		0%

10. Do you feel that FIBC's ministry meets the needs of young families? Please briefly explain your answer.

	Churchwide Response(s)	Response Ratio	Small Group Response(s)	Response Ratio
Yes	30	42.8%	4	36.3%
No	7	10.0%	2	18.1%
Other	30	42.8%	5	45.4%
No Responses	3	4.2%	0	0.0%
Total	70	100%	11	100%

Other comments data:

	Churchwide Response(s)	Response Ratio	Small Group Response(s)	Response Ratio
Yes	1	4%		
Somewhat	5	22%	1	25%
Unsure	5	22%	2	50%

Do Not Know	9	39%	1	25%
Mostly	1	4%		
Not up to par	2	9%		
		100%		100%

Details data:

Why it meets needs		Churchwide		Small Group	
Great youth pastors	1	4%	1	13%	
Many family offerings	4	14%	1	13%	
Committed to families	1	4%			
Word applies to all	1	4%	1	13%	
Relates to all ages	2	7%			
Great programs	1	4%	1	13%	
Offers Sun ministry for CY	2	7%			
		43%		50%	
Why it does not meet needs		Churchwide		Small Group	
Inconsistent ministry	1	4%			
Adult worship is boring	1	4%			
Need more volunteers	1	4%			
Times not good for families	2	7%	1	13%	
Need effective programs	1	4%	2	25%	
FIBC geared to older people	1	4%			
There is room for improvement	1	4%			
Allow YYA to participate	3	11%			
Must reach millennials	1	4%			
Different sermon style	1	4%			
Ineffective leadership	1	4%	1	13%	
Older congregation	1	4%			
No childcare for ministries	1	4%			
		57%		50%	

11. What are some ways that FIBC can better assist the needs of young families?

	Churchwide		Small Group	
Listen to them	1	2%	3	27%
Teach relevant lessons	6	13%	1	9%
Uncertain/Do not know	11	23%	1	9%
Social Media/Marketing	3	6%		
New ministry opportunities	8	17%	3	27%
Continue as it is doing	7	15%	2	18%
Homeless shelters	1	2%		
Real talk session	1	2%		
Meet their needs	7	15%		
Fellowship	1	2%		
Provide daycare/School	2	4%	1	9%

		100%		100%
--	--	------	--	------

12. Do you feel that FIBC's ministry meets the needs of persons between 18 and 25 years of age? Please explain your answer.

	Churchwide Response(s)	Response Ratio	Small Group Response(s)	Response Ratio
Yes	18	25.7%	4	36.3%
No	20	28.5%	2	18.1%
Other	28	40.0%	5	45.4%
No Responses	4	5.7%	0	0.0%
Total	70	100%	11	100%

Other Comments Data:

	Churchwide		Small Group	
Yes	3	12%		
Somewhat	5	19%		
Unsure	9	35%		
Do Not Know	2	8%		
No Applicable	7	27%		
		100%		

Detailed Data:

Why it meets needs	Churchwide		Small Group	
Great activities/ministry	2	5%	1	13%
Yes	6	15%		
needs are met	1	2%	3	38%
		22%		50%
Why it does not meet needs	Churchwide		Small Group	
Harshness of older generation	5	12%		
Age too broad	1	2%		
Provide employment advice	1	2%		
Need younger preachers/leaders	1	2%	2	25%
Not present in ministry	6	15%		
Need to feel loved	1	2%		
Needs are not met	7	17%	2	25%
Black culture	1	2%		
Hard for this age to get involved	2	5%		
Cannot Answer/Do not know	5	12%		
Culture pulls them away	1	2%		
Ministry unstructured	1	2%		
		78%		50%

13. What are some ways that FIBC's ministry can better meet the needs of persons between 18 and 25 years of age? Please explain your answer.

	Churchwide		Small Group	
Listen to them	1	1%		
Social Media/Marketing	1	1%	1	9%
Mentoring	2	3%		
More younger people in church	1	1%		
Employment Ministry	2	3%		
Younger preacher for sermons	1	1%		
New pastoral leadership	1	1%	1	9%
Teaching to their needs	4	6%	2	18%
Town hall/needs assessment	17	25%		
YA as leaders of ministry	2	3%		
New ministry opportunities	7	10%	3	27%
Current involvement in ministry	2	3%		
FIBC already provides ministry	3	4%		
Fellowship opportunities	1	1%		
Relaunch the ministry	1	1%		
Relationship with Young Adults	3	4%	3	27%
Uncertain/Do not know	9	13%	1	9%
n/a	9	13%		
		100%		100%

14. How would you classify FIBC's Campus appearance? Please explain your classification.

	Churchwide Response(s)	Response Ratio	Small Group Response(s)	Response Ratio
Contemporary	5	7.1%	1	9.0%
Traditional	15	21.4%	1	9.0%
A mix of both traditional and contemporary	38	54.2%	6	54.5%
I have no opinion	11	15.7%	3	27.2%
No Responses	1	1.4%	0	0.0%
Total	70	100%	11	100%

15. What made you decide to attend and/or join FIBC? Has this sentiment changed? If so, why?

	Churchwide		Small Group	
Personal invitation/referred	8	13%		
Family	10	16%	4	36%
Love the structure	1	2%		
Love and compassion of church	11	17%	1	9%
Joined with parents/grew up here	6	10%		
Black congregation	1	2%	1	9%

Many ministries	2	3%		
Great worship	3	5%		
Preaching/Pastor Stewart	10	16%	3	27%
FIBC Outreach ministries	4	6%		
Denomination	1	2%	1	9%
God gave a sign	2	3%		
Bible teaching	3	5%	1	9%
Music	1	2%		
		100%		100%

16. Reflect on your own experience with FIBC. How easy was it for you to get involved in FIBC's ministry? ☐ I am not a member.

	Churchwide		Small Group	
Easy	47	70%	10	91%

17. Reflect on your time in live worship prior to the pandemic. How welcoming did you feel the greeters, ushers and other members of FIBC were to guests in worship?*

	Churchwide		Small Group	
Welcoming	66	99%	10	91%

18. Reflect on your time in live worship prior to the pandemic. How likely were you to invite someone new to attend church with you and why?*

	Churchwide		Small Group	
Likely	47	70%	8	73%

19. Reflect on when you were involved in ministry prior to the pandemic. How likely were you to invite someone to participate with you in a ministry or volunteer opportunity and why?*

	Churchwide		Small Group	
Likely	37	55%	7	64%

20. Reflect on when you were in live worship prior to the pandemic. How welcoming do you feel that FIBC is to people of other races and backgrounds other than African American?*

	Churchwide		Small Group	
Welcoming	53	79%	7	64%

21. Please add any additional comments regarding FIBC's culture that you would like to be considered.**

* Questions 16-20 data was compiled using key words or phrases to determine trends in the information. Listed is dominate trend. Only one dominate trend emerged in each of these answers.

** This data was too varied to find any trends for extrapolation.

APPENDIX C

TRANSFORMATIONAL EVANGELISM CLASS LESSON PLANS, POWERPOINT PRESENTATIONS, AND HOMEWORK ASSIGNMENTS

Transformational Evangelism to Reach Postmodern Generations

Class #1 Lesson Plan**Lesson Objectives:**

Class #1 – This lesson's objective is to introduce the students to the overall goal of this study, introduce the mechanisms that will assist in data collection, assess each student's baseline understanding of study terminology, and evaluate information gathered for this study.

Reminder: **Record** each class and ensure all student know the class is recorded.

Time	Introduction of Topic	Tools
3:00 p.m. (20 min.)	Opening prayer and welcome Introduction of students and associates Instructions for Students <ul style="list-style-type: none"> • Anonymity for assignments (5 digit #) • Process for each class and makeup lessons • Homework • Journaling 	
3:20 p.m. (30 min.)	Creating a baseline in the study of evangelism through assessment and a discussion of the results.	Evangelism Pre-Test (Constant Contact)
3:50 p.m. (35 min.)	Review of the Church wide survey and comparison with the small group survey.	Church wide survey and Small group survey. (Constant Contact)
4:45 p.m. (10 min.)	Preparation for next week's lesson.	
4:55 p.m. (5 min.)	Journaling	Weekly journal report
5:00 p.m.	Benediction	(Wufoo)

Transformational Evangelism to Reach Postmodern Generations

Class #2 Lesson Plan

Lesson Objectives:

Class #2 – This lesson's objective is discuss and understand what makes church community culture. This will be accomplished by the students having a better understanding of their SHAPE (Spiritual Gifts, Heart, Abilities, Personality, and Experience). Since culture is shaped by the individuals within it, understanding your own make up as well as how you best interact with others can create a welcoming and inviting church culture. Church culture will be contrast to community culture.

Reminder: **Record** each class and ensure all student know the class is recorded.

Time	Introduction of Topic	Tools
------	-----------------------	-------

3:00 p.m. (20 min.)	<p>Opening prayer and welcome Introduction of students and associates</p> <p>Introduction of the topic: FIBC and Community Culture: YOU are our culture.</p>	
3:20 p.m. (30 min.)	<p>SHAPE Lesson</p> <ul style="list-style-type: none"> • Overview of what SHAPE • The Personality Piece • Review participant results <ul style="list-style-type: none"> ○ How many of each animal ○ Agree/Disagree ○ Implications for interactions (strength in balance and out of balance, communication strategy) 	<p>Slide of # of people in each category</p> <p>Slide of Communications and Handout of in/out of balance</p>
3:50 p.m. (35 min.)	<p>Cultural Intelligence Lesson</p> <ul style="list-style-type: none"> • Definition • Biblical precedence • Personal implications for participants 	<p>Slide of Definition</p>
4:45 p.m. (10 min.)	<p>Preparation for next week's lesson.</p>	<p>Slide of Bible verses</p>
4:55 p.m. (5 min.)	<p>Journaling reminder</p>	<p>Slide of parallel circles</p>
5:00 p.m.	<p>Benediction</p>	

Transformational Evangelism to Reach Postmodern Generations

Class #2 PowerPoint Lesson Presentation

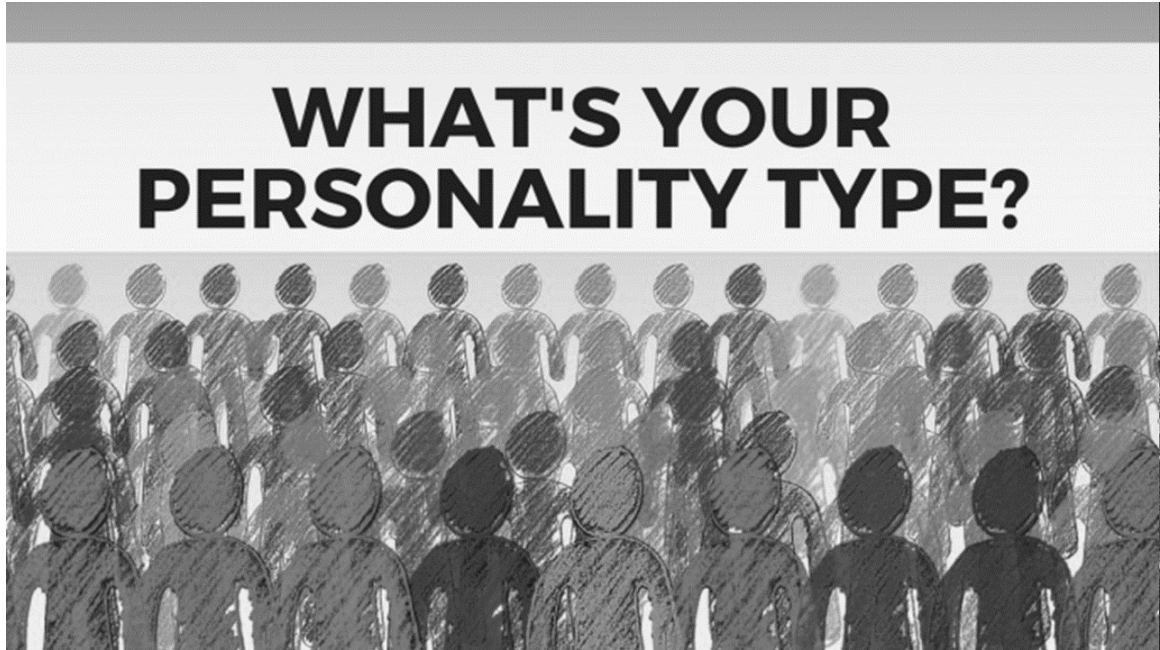
Slide 1



Slide 2



Slide 3



Slide 4

<p>LION</p> <ul style="list-style-type: none"> • Carol Carter • Sheila Hooks • Jessica Morris • Kim Boganey 	<p>BEAVER</p> <ul style="list-style-type: none"> • Thelma Staten • Jamie Morris • Carnella Hardin
<p>Otter</p> <ul style="list-style-type: none"> • Lorraine Williams • Annette Westmoreland • Carla Cobbs • Lillianna Garcia • Lemuel Cannon 	<p>Golden Retriever</p> <ul style="list-style-type: none"> • 13282 • Chanel Chandler • Norm Lansden • Susan Rayford • Tommie Taylor • Jocelyn thomas • Dolores Curry
<p>This Group's Personality Types</p>	

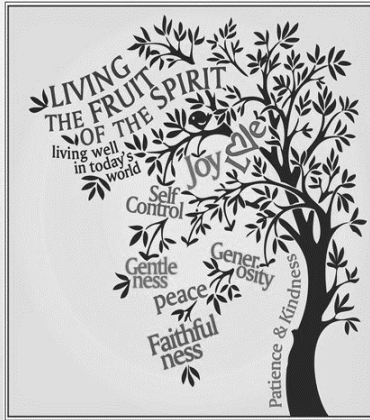
Slide 5



Slide 6

	Lion	Otter	G. Retriever	Beaver
How to Communicate with a:	Be Direct <ul style="list-style-type: none"> Start with results and benefits, then provide details as needed Be quick and to the point. Challenge Them 	Be Enthusiastic <ul style="list-style-type: none"> Be positive and friendly Provide Praise Validate self worth Give them a feeling of "I need you" 	Be Friendly <ul style="list-style-type: none"> Be patient and easy going. Be low key on objectives and DON'T push. Let them respond at their own pace 	Be Thorough <ul style="list-style-type: none"> Give clear facts Present ideas objectively. Don't rush. Be specific and precise.
How to convince a:	Answer: WHAT? <ul style="list-style-type: none"> Focus on results and bottom line. Answer, "What are the benefits?"	Answer: WHO? <ul style="list-style-type: none"> Provide emotion, be enthusiastic. Share stories of other significant people. Answer, "Who else has done this."	Answer: WHY? <ul style="list-style-type: none"> Be warm and friendly Take time to talk with them. Answer, "Why do you want to change things."	Answer: HOW? <ul style="list-style-type: none"> To them it is important to do it right. Show them step by step how to do it. Answer "How do you want me to do this?"
How to Motivate a:	Goals/Quantity <ul style="list-style-type: none"> Give them the what, let them determine "how" Let them have CONTROL, be in charge of something. 	People/Recognition <ul style="list-style-type: none"> Consult and council with them about ideas, projects, people. Give them recognition in front of others. Let them have FUN 	People/Relationships <ul style="list-style-type: none"> Doing things together is important. ALWAYS maintain a relationship. Let them have PEACE, minimize conflict. 	Goals/Quality <ul style="list-style-type: none"> How to do it best is important. Be available to work closely with them. Let them have time to do things right.
How to Disagree with a:	Agree with their GOAL + TEST Ask, "Why do you think this is the best way? Have you considered other alternatives to reach your goal?"	Agree with their VISION + TIME Allow time to pass. They get excited about so many things, they'll move on to something else.	Focus on the RELATIONSHIP Take time to convince them that the disagreement will not disturb the relationship.	Focus on the FACTS Gather your facts. They will not be swayed by emotional appeals or verbal passion.

Slide 7



NOTE: Our personality types are not an excuse for our behavior. We cannot hide behind the phrase, "Well, this is who I am, and this is who God created me to be" if our behavior is adversely impacting the witness of the Kingdom of God. In the Christian, personalities are seasoned with the Fruit of the Spirit (Gal. 5:22-23). Personality types are also subjugated to the gifts of the Spirit.

Slide 8

- The Pew Research Center reports that all Christian groups in the U.S. are declining, while the fastest growing demographic is the so called "nones." Between 2007-2014 this group increased from 16.1 to 22.8 percent, (rising 6.7 percent in seven years). The only other growing demographic according to this data is "non-Christian faiths." That means twenty-three percent of all adults, and more than a third of all millennials, now find a home in the tribe called "none."
- To clarify, between the years of 2007 and 2014 North America's population grew by eighteen million people, while the number of adults who identify as Christian declined by seven percent. There are seventeen million self-described agnostics and atheists, and thirty-nine million "nones."
- This is a seismic shift that indicates the potential death of Christianity as the leading religion. The data predicts that this trajectory will continue, so that by the year 2050 church attendance will be fifty percent of what it was in the 1990s.
- Of the forty-six million unaffiliated adults, 68 percent believe in God. 37 percent self-describe as "spiritual but not religious" and 1 in 5 reportedly pray every day (21 percent). Many are open to spiritual practices and have a receptivity to Christ . . .but not the church. They are not particularly hostile toward organized religion, although their critique is that it's typically "judgmental, homophobic, hypocritical, and too political."

Slide 9

Contextual Intelligence (CI) comes from the Latin root *contextere*, which means “to weave together,” and the conjunction of two Latin words: *inter* (between) and *legere* (to choose or read). Matthew Kutz, describes CI as “accurately reading between the lines” (the threads that intertwine to form a context), or “the ability to accurately diagnose a context and make the correct decisions regarding what to do. ” This distinct kind of intelligence was embodied by the Tribe of Issachar: **“Of Issachar, those who had understanding of the times, to know what Israel ought to do” (1 Chr. 12:32).**

Slide 10

“Contextual Intelligence facilitates identifying external and internal influences that are not immediately obvious, helps in considering non-linear relationships, promotes a holistic perspective to resolve tensions among opposing ideas, and generates innovative outcomes.”

The author suggests that all intelligence is contextual. Intelligence does not develop in a vacuum, or in a laboratory with standardized tests and objective answers only. All people possess CI in some measure and can grow in its employment. What challenges CI is deployment of implicit bias.

Matthew R. Kutz, *Contextual Intelligence: Smart Leadership for a Constantly Changing World* (Perrysburg, OH: RTG Publishing, 2013), 8-9.

Slide 11

Another definition of CI is “the ability to understand the limits of our knowledge, and to adapt that knowledge to a context different from the one in which it was developed.”

Tarun Khanna pioneered this term to describe the various impediments to buyers and sellers coming together in emerging markets, for example the absence of intermediaries like market research firms and credit card systems. “A Case for Contextual Intelligence,” *Management International Review (MIR)* 55, no. 2, (April 2015): 185.

Slide 12

Two Harvard researchers, Anthony J. Mayo and Nitin Nohria conducted a massive study including one thousand of the most influential business leaders of the twentieth century. They collected dozens of profiles of individual leaders and divided them into three basic leadership archetypes: leaders, managers, and entrepreneurs. Their research reveals that exceptional businesspersons vary in traits such as charismatic personalities, analytical intelligence, creativity, and low risk aversion.

However, what each person they studied possessed that separated them from others in their time was not the possession of certain characteristics, but the application of these characteristics within unique contextual settings . . . contextual intelligence, which they describe as “the profound sensitivity to macro-level contextual factors in the creation, growth, or transformation of businesses.” Thus, understanding how to make sense of the spirit of the times and harnessing the opportunities it presents is the path to creating and recreating successful organizations. They claim that leadership “springs forth from an appreciation and understanding of one’s situation in the world.” Each of the leaders they studied could read the changing economic, social, and political conditions, and respond appropriately to be successful.

If you are not adapting, you are dying. - KES

Anthony J. Mayo and Nitin Nohria, *In Their Time: The Greatest Business Leaders of the Twentieth Century* (Boston, MA: Harvard Business School Press, 2005), xv.

Slide 13

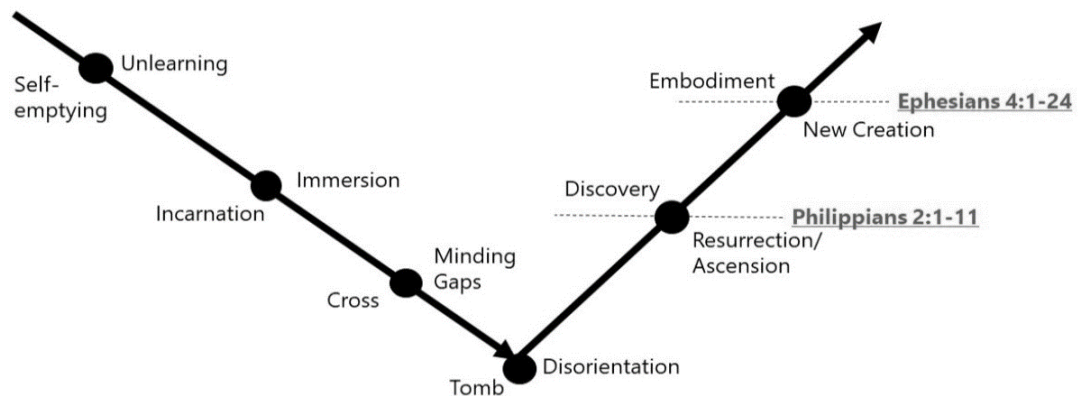
**“Of Issachar, those who had understanding of the times,
to know what Israel ought to do, two hundred chiefs,
and all their kindred under their command”**

1 Chronicles 12:32.

- In times of paradigm shift, we need the intelligence of the Issacharians.
- This is a time *between* two ages: the reign of Saul, and the reign of David.
- Other tribes bring soldiers, weapons, and provisions, while Issachar brings a form of *intelligence*.
- The Issacarchians therefore seem to have a competency in the exegesis of context.
- Not only are Issacharians able to gain a factual perception and evaluation of an environment, but also, they can move into strategy delineation and implementation

Slide 14

Contextual Intelligence Framework



Slide 15

Self-Emptying (unlearning): One way to understand the significance of Jesus' "self-emptying" is to explore his normal development as a human being. While remaining fully God he did indeed grow in his *understanding* (Lk 2: 41-52). These texts demonstrate a humility in which Jesus "empties" and goes through the normal developmental process. For the church, contextual intelligence requires first and foremost—humility. This emptying process includes some of our foundational assumptions as a primarily attractional, propositional and colonial, iteration of the church.

Incarnation (immersion): The second move is about vulnerability. Through the incarnation, while Jesus remains sinless, he descends into a human condition that is ultimately fallen and marred. He takes a risk. Thus, immersion is the next move in the contextual intelligence framework: the action of immersing someone or something in a context. We must immerse ourselves in our communities in risky, vulnerable ways.

Cross (minding the gaps): The third move requires a willingness to sacrifice. Jesus willing gives his life in the most devastating and shameful way possible. For CI, infilled by the Holy Spirit, we as the church descend into the messy brokenness of those who suffer as the hands and feet of Jesus. We stand in the tragic gaps with Jesus, bringing healing and reconciliation. For our purposes, this is seeing the sore spots, the fragmentation, the disconnects in our community, the "institutional voids" where we need to sacrificially build relational bridges.

Contextual Intelligence by Michael Adam Beck and Leonard Sweet

Slide 16

Tomb (disorientation): The fourth move requires faith and obedience in the face of uncertainty. The tomb, represents separation, disorientation, and living in the in-between. As we carry the cross, innovate and create new things, we hit the wall of disappointment and failure. Thus, in the contextual intelligence framework *disorientation* describes the state of having lost one's sense of direction and meaning. Organizationally speaking, this is living on the "edge of chaos" between stagnation and innovation.

Resurrection/Ascension (discovery): The fifth move is about God's supernatural intervention, and how that epiphany opens our awareness to the possibility of resurrection life. Thus, in the contextual intelligence framework this move is described as *discovery*, the action or process of attaining new insight. New discoveries lead to innovation. Once we move through the process of liminality and disorientation, our reality can be transformed.

New Creation (embodiment): The final move is about a new form of embodiment, ranging from a transformed habitus individually, to the formation of a new communal manifestation of Jesus' life. For better or worse, the gifts God gives to the church—is us—gifted persons (Eph 4:10-11). An embodied and gifted community called the church is God's missional instrument in the earth. Thus, the final move of the contextual intelligence framework is described as *embodiment* the tangible or visible form of an idea, quality, or in our case, a person. The "mind of Christ" is now embodied in a community.

Contextual Intelligence by Michael Adam Beck and Leonard Sweet

Transformational Evangelism to Reach Postmodern Generations

Class #2 Homework

Please use this form to answer your homework questions for class #2 on Contextual Intelligence. DO NOT put your numeric designation within the form.

Date: _____

Name: _____

Email: _____

At what location do you do your contextual intelligence?

Please describe your contextual intelligence?

What was confirmed in your contextual intelligence?

Was there anything new that you learned through your contextual intelligence?

Transformational Evangelism to Reach Postmodern Generations

Class #3 Lesson Plan**Lesson Objectives:**

Class #3 – This class's objective is to teach the students about the importance of hospitality in every evangelistic effort and start putting the pieces together from who God created them to be into how they use their person to win others. Hospitality will be defined and examples given. They will review their CI assignment and review the key points from last week with an example of CI in Corinth and the bridge Paul made in reaching them as he stated it in 1 Cor. 9:19-23.

Reminder: **Record** each class and ensure all students know the class is recorded.

Time	Introduction of Topic	Tools
3:00 p.m. (10 min.)	Opening prayer and welcome Introduction of students and associates	
3:10 p.m. (45 min.)	Follow-Up to Cultural intelligence <ul style="list-style-type: none"> Review definition and 1 Chron. Text CI on Corinth and 1 Cor. 9:19-23 	Slides 1-5 Slides 6-9
4:20 p.m. (25 min.)	Introduction of the topic: Hospitality as Evangelism <ul style="list-style-type: none"> Hospitality Defined Hospitality Video 	Slide 10
	Hospitality within their gifts and personality – How to show spirit-filled hospitality: Matt. 5:41 (Second Mile Video)	Slide 11 Slide 12: Chic Fil A Hospitality Slide 13: Starbucks Like the Church Slide 14: Matt. 5:41 Slide 15: Going the Second Mile
4:45 p.m. (10 min.)	Homework: Hospitality within their context – What does hospitality look like – A practical application <ol style="list-style-type: none"> How does my personality, gifts and CI, play into my going to second mile? Who is God calling me to? This is my list to pray for from my context. 	Slide 16
4:55 p.m. (5 min.)	Journaling reminder	
5:00 p.m.	Benediction	

Transformational Evangelism to Reach Postmodern Generations

Class #3 PowerPoint Lesson Presentation

Slide 1

- Nones – people who are unaffiliated with any segment of religion are growing.
- US Population is growing, but religious affiliation is declining!
- Of the forty-six million unaffiliated adults, 68 percent believe in God.
 - 37 % self-describe as “spiritual but not religious”
 - 21% (1 in 5) reportedly pray every day.
 - Many are open to spiritual practices and have a receptivity to Christ . . .but not the church.
 - They are not particularly hostile toward organized religion, although their critique is that it’s typically “judgmental, homophobic, hypocritical, and too political.”

REVIEW FROM LAST WEEKS LESSON

Slide 2

Contextual Intelligence defined:

The ability to understand the limits of our knowledge, and to adapt that knowledge to a context different from the one in which it was developed.”

Tarun Khanna pioneered this term to describe the various impediments to buyers and sellers coming together in emerging markets, for example the absence of intermediaries like market research firms and credit card systems. “A Case for Contextual Intelligence,” *Management International Review (MIR)* 55, no. 2, (April 2015): 185.

Slide 3

Contextual Intelligence (CI)

- comes from the Latin root *contextere*, which means “to weave together,”
- conjunction of two Latin words: *inter* (between) and *legere* (to choose or read).

Matthew Kutz, describes CI as “**accurately reading between the lines**” (the threads that intertwine to form a context), or “the ability to accurately diagnose a context and make the correct decisions regarding what to do.”

Slide 4

Contextual Intelligence facilitates:

- Identifying external and internal influences that are not immediately obvious,
- Helps in considering non-linear relationships,
- Promotes a holistic perspective

Matthew R. Kutz, Contextual Intelligence: *Smart Leadership for a Constantly Changing World*
(Perrysburg, OH: RTG Publishing, 2013), 8-9.

Slide 5

“Of Issachar, those who had understanding of the times, to know what Israel ought to do”

1 Chronicles 12:32

What did we learn from this text last week regarding Cultural Intelligence?

Slide 6

- Its inhabitants were Romans, Greeks, Jews, Orientals, and more.
- The city was truly cosmopolitan. It was a teeming city made up of permanent residents of many nationalities; in addition there were always present large numbers of sailors and merchants from all over the Roman Empire.
- Corinth was the most prosperous city in all of Greece, and as a trading center it ranked with Ephesus and Antioch. Commerce flowed in every direction, and there were abundant signs of wealth. However, not everyone shared in this wealth, and there was a great gulf between the rich and the poor. Slaves and freedmen were both present in large numbers.
- Perhaps the most significant of the factors which comprised the atmosphere of Corinth was gross, unashamed immorality.
- Idolatry is another feature of the city which was closely linked to its immorality.
- Another factor from the atmosphere of Corinth which made its impact upon the church was the intellectual climate.

Contextual Intelligence of the City of Corinth

Slide 7

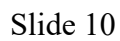
¹⁹ Though I am free and belong to no one, **I have made myself a slave to everyone, to win as many as possible.** ²⁰ To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. ²¹ To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. ²² To the weak I became weak, to win the weak. **I have become all things to all people so that by all possible means I might save some.** ²³ **I do all this for the sake of the gospel, that I may share in its blessings.**

I Corinthians 9:19-23 (NIV)

Slide 8


19-23 Even though I am free of the demands and expectations of everyone, I have voluntarily become a servant to any and all in order to reach a wide range of people: religious, nonreligious, meticulous moralists, loose-living immoralists, the defeated, the demoralized—whoever. **I didn't take on their way of life. I kept my bearings in Christ—but I entered their world and tried to experience things from their point of view. I've become just about every sort of servant there is in my attempts to lead those I meet into a God-saved life.** I did all this because of the Message. I didn't just want to talk about it; I wanted to be in on it!

I Corinthians 9:19-23 (Message Bible)



“**Hospitality:** Making your guests feel like they're at home, *even if you wish they were.*”

Slide 11

hospitality
 /hɒspɪˈtælɪti/ 

noun

the friendly and generous reception and entertainment of guests, visitors, or strangers.
 "Scotland is renowned for its hospitality"

synonyms: friendliness, hospitableness, welcome, warm reception, helpfulness, neighbourliness, warmth, warm-heartedness, kindness, kind-heartedness, congeniality, geniality, sociability, conviviality, cordiality, amicability, amenability, generosity, liberality, bountifulness, open-handedness
 "Scotland is renowned for its hospitality"

Slide 12



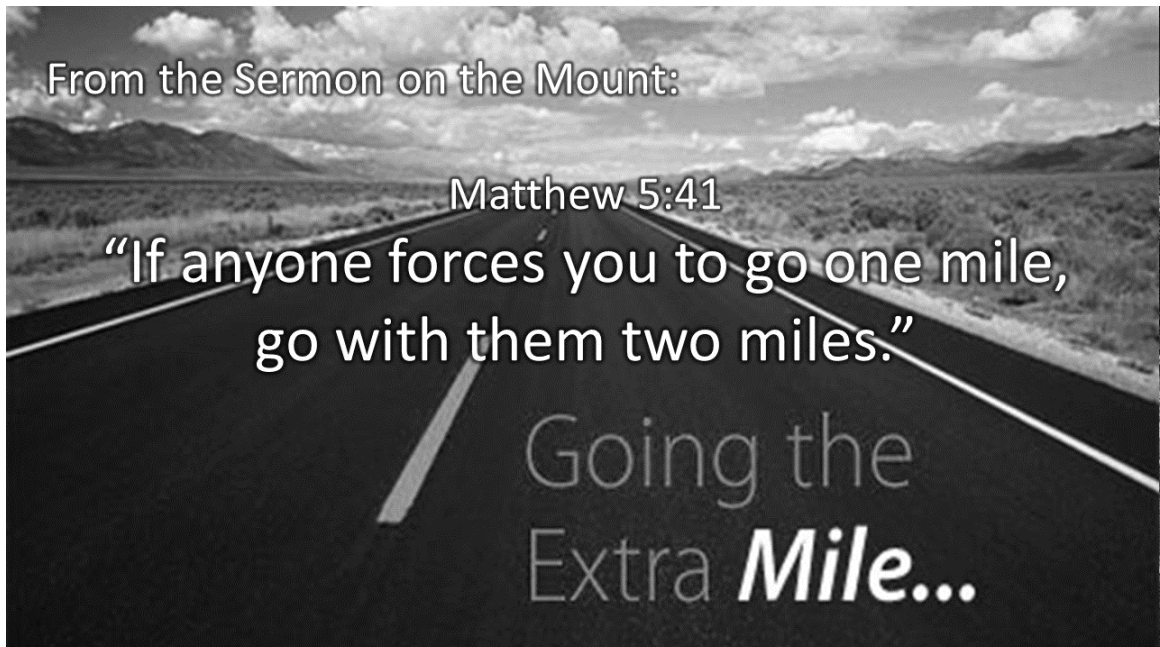
Chic-fil-A Video: https://www.youtube.com/watch?v=5kNZhz_KQ1Q

Slide 13



Starbucks Video: https://www.youtube.com/watch?v=D7_dZTrjw9I

Slide 14



Slide 15



Second Mile Video: <https://www.youtube.com/watch?v=i8DGOcxXA34>

Slide 16

- 1. How does my personality, gifts and CI, play into my going to second mile?**
- 2. Who is God calling me to? This is my list to pray for from my context.**

HOMEWORK ASSIGNMENT

Transformational Evangelism to Reach Postmodern Generations

Class #3 Homework

Please use this form to answer your homework questions. Once submitted, a copy will be sent to you so you have your answers for next week's discussion. Please have your copy for next week's class. This homework assignment is not anonymous. However, DO NOT put your numeric designation within the form.

Date: _____

Name: _____

Email: _____

What does "going the second mile" look like in today's society?

What does "going the second mile" look like in my context?

How does my personality, gifts and contextual intelligence play into my going the second mile?

Who is God calling me to? (This list should have diversity of age, gender, and potentially color, etc.)

Transformational Evangelism to Reach Postmodern Generations

Class #4 Lesson Plan**Lesson Objectives:**

Class #4 – This lesson’s objective is to introduce how to share our faith and how to engage persons in conversation. We will also continue the discussion on “Going the Second Mile” arising from Matthew 5:41 and review Lesson 3 homework where students identified who God may be calling them to pray for and witness to.

Reminder: **Record** each class and ensure all students know the class is recorded.

Time	Introduction of Topic	Tools
3:00 p.m. (20 min.)	Welcome prayer and review of last week’s lesson.	Slide 1
3:20 p.m. (10 min.)	Hospitality within their gifts and personality – How to show spirit-filled hospitality: Matt. 5:41 (Second Mile Video)	Slides 2 Slides 3 Going the Second Mile
3:30 p.m. (25 min.)	Review Homework: (3) What does “going the second-mile” look like in today’s society and my context? (4) How does my personality, gifts and CI, play into my going the second mile? (5) Who is God calling me to? This is my list to pray for from my context.	Slide 4
3:55 p.m. (20 min.) (20 min)	How and what to say to those God is calling me to: <ul style="list-style-type: none"> How to talk with others (10 Ways to Have a Better Conversation) What to say to others (How to share your faith video) 	Slide 5-7: Conversation TedTalk Slide 8-9: How To Share Your Faith
4:35 p.m. (15 min)	Putting it all together – How do SHAPE, context, and hospitality fit in this lesson?	
4:50 p.m. (10 min.)	Homework Class 4 – Understanding the Gospel message	
4:55 p.m. (5 min.)		

5:00 p.m.	Journaling reminder Benediction	
-----------	--	--

Transformational Evangelism to Reach Postmodern Generations

Class #4 PowerPoint Lesson Presentation

Slide 1

1. Hospitality as **evangelism**.
2. Hospitality **defined**: the friendly and generous reception and entertainment of guests, visitors, or strangers.
3. **Chick-Fil-A** Hospitality
4. If **Starbucks** marketed like the church.

What does all this mean to us?

Slide 2

From the Sermon on the Mount:

Matthew 5:41

"If anyone forces you to go one mile,
go with them two miles."

Going the
Extra ***Mile...***

Slide 3



Going the Second Mile: <https://www.youtube.com/watch?v=i8DGOcxXA34>.

Slide 4

1. What does going the second-mile look like in today's society?
2. What does going the second-mile look like in my context?
3. How does my personality, gifts and CI, play into my going to second mile?
4. Who is God calling me to? This is my list to pray for from my context.

HOMEWORK ASSIGNMENT

Slide 5

HARPER WAVE BOOKS

<https://www.youtube.com/watch?v=R1vskiVDwl4&feature=youtu.be>

Conversation Ted Talk:

<https://www.youtube.com/watch?v=R1vskiVDwl4&feature=youtu.be>

Slide 6

- 1. Don't multitask.**
- 2. Don't pontificate.**
- 3. Use open ended questions.**
- 4. Go with the flow.**
- 5. If you don't know, say that you don't know.**

10 Ways to Having a Better Conversation:

Slide 7

6. Don't equate your experience with theirs
7. Try not to repeat yourself.
8. Stay out of the weeds.
9. Listen.
10. Be brief.

10 Ways to Having a Better Conversation

Slide 8



How To Share Your Faith: https://www.youtube.com/watch?v=-EXkkBJ_HYk

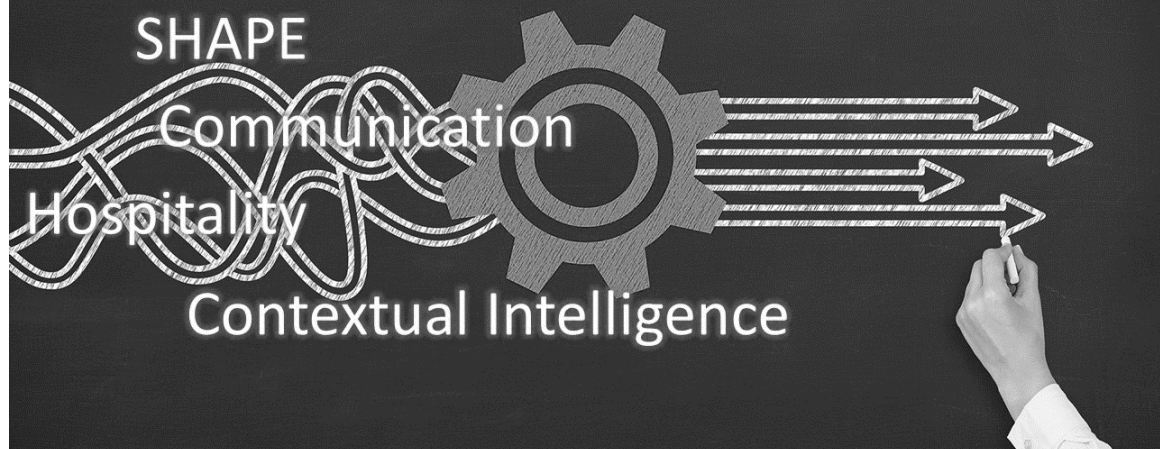
Slide 9

1. Understand that you don't save, only Jesus can. (Eph. 2:1)
2. Know the Gospel.
3. Build relationship over time (1 Cor. 3:6)
4. Be ready to help them overcome their objections (1 Peter 3:15)
5. Don't debate. (1 Peter 3:15)
6. Be ready to share your testimony
7. Trust the Spirit of God (Matt. 28:18-20)

7 Tips for how to share your faith:

Slide 10

WHO HAVE WE BEEN WORKING ON?



Transformational Evangelism to Reach Postmodern Generations

Class #4 Homework

Please use this form to answer your homework questions for class #4. DO NOT put your numeric designation within the form.

Date: _____

Name: _____

Email: _____

Read 1 Corinthians 15:1-7 in a modern translation of the Bible. Write what you believe the text is trying to say to the reader.

Use the video link below to answer the following questions

Copy the link below and paste it into a new window in your browser. You will see the video entitled, "The Easiest Way to Share and Explain the Gospel." You will use this video to answer the following questions. This is an open-video worksheet! Feel free to start and stop the video as needed to answer the questions.

The Easiest Way to Share and Explain the Gospel Video Link:
<https://www.youtube.com/watch?v=XLUkVCIYFTA>

How is Gospel defined?

What does sin mean?

What does Christ's death do for us?

What does "resurrection" mean? Why is this significant?

What did Jesus do after the resurrection and why is this significant?

What is also “Good News” for believers?

Recap in bullets the six (6) aspects of the Gospel in numerical order.

Write the six (6) aspects of the Gospel in your own words?

In light of the video, has your understanding of 1 Corinthians 15:1-7 changed in any way? Explain your answer.

Transformational Evangelism to Reach Postmodern Generations

Class #5 Lesson Plan**Lesson Objectives:**

Class #5 – This lesson’s objective is to continue the discussion how to share our faith with tangible examples. We will review Lesson 4 homework where students learned the gospel message. Today, we will apply the gospel to witnessing techniques using their testimony as well as sharing the gospel on a napkin.

Reminder: **Record** each class and ensure all students know the class is recorded.

Time	Introduction of Topic	Tools
3:00 p.m. (20 min.)	Welcome prayer and review of last week’s lesson.	Slide 1: 7 tips to share faith
3:20 p.m. (10 min.)	Understanding the Gospel Message (Share and Explain the Gospel)	Slide 2: Slide 3: Explain the Gospel
3:30 p.m. (25 min.)	Review Homework: (1) How is Gospel defined? (2) What does sin mean? (3) What does Christ’s death mean for us? (4) Why is the resurrection significant? (5) Why are Jesus actions after the resurrection significant? (6) What is the additional “Good News” for believers? (7) Put it all in your own words.	Slide 4
3:55 p.m. (20 min.) (35 min)	How Share the Gospel with Others: • How do we nurture relationships • Your Salvation Testimony • How to witness on a napkin <ul style="list-style-type: none"> ○ The Bridge ○ The Ladder ○ DO vs. DONE 	Slide 5 Slide 6-12 Slide 14: The Bridge Slide 15: The Ladder Slide 16: DO vs DONE
4:50 p.m. (10 min.)	Homework Class 5 – My testimony as a witness and my witnessing plan	Slide 17
4:55 p.m. (5 min.)	Journaling reminder	
5:00 p.m.	Benediction	

Transformational Evangelism to Reach Postmodern Generations
Class #5 PowerPoint Lesson Presentation

Slide 1

1. Understand that you don't save, only Jesus can. (Eph. 2:1)
2. Know the Gospel.
3. Build relationship over time (1 Cor. 3:6)
4. Be ready to help them overcome their objections (1 Peter 3:15)
5. Don't debate. (1 Peter 3:15)
6. Be ready to share your testimony
7. Trust the Spirit of God (Matt. 28:18-20)

7 Tips for How to Share Your Faith

Slide 2

- | | |
|--|--|
| 1. Don't multitask – Be present. | 6. Don't equate your experience with theirs. |
| 2. Don't pontificate | 7. Try not to repeat yourself. |
| 3. Use open-ended questions. | 8. Stay out of the weeds. |
| 4. Go with the flow. | 9. Listen. |
| 5. If you don't know, say that you don't know. | 10. Be brief. |

10 Ways to Have Better Conversations

Slide 3



Explain the Gospel: <https://www.youtube.com/watch?v=XLUkVCIYFTA>

Slide 4

1. How is Gospel defined?
2. What does sin mean?
3. What does Christ's death mean for us?
4. Why is the resurrection significant?
5. Why are Jesus actions after the resurrection significant?
6. What is the additional "Good News" for believers?
7. Put it all in your own words.

HOMEWORK ASSIGNMENT

Slide 5

- By **praying** - Jesus began His earthly ministry with prayer and fasting. Through prayer the Holy Spirit prepares the way.
- By **listening** - A good way to let others know we think they are important is to listen to them.
- By **caring** - When we move beyond listening into action, we show we care. When we care for someone's needs, we earn the right to be heard later.
- By **discerning readiness** - When we prayerfully watch for an opportunity to share the good news of Christ's love with our new friends, we are discerning their readiness to hear. This can occur at times of crisis, transition, or discomfort

How then, can we nurture relationships?

Slide 6

Your testimony is your own story of how Jesus has touched your life. If you are living your life in obedience to Christ, He will touch your life in many different ways. Every Christian has many such stories that all weave together into one large testimony.

Your testimony can be:

- a) the story of how you came to know God and trust in Jesus for salvation, or
- b) the story of how Jesus has helped you in some specific situation or area of your life. Using the following guidelines, you can see what to include in a testimony about a particular situation in your life.

Slide 7

1. The problem

- a) What dilemma were you facing?
- b) How had you tried to solve your problem in your own strength?

Slide 8

2. Bringing Christ Into The Situation

- a) How did you decide to involve your faith in Jesus?
- b) How did God guide you to pray?
- c) Were scriptures particularly relevant?

Slide 9

3. The Solution or Resolution

- a) How was the problem resolved?
- b) How can you see Christ in the situation?
- c) Can you recognize God's plan in your life through this particular event?
- d) How has this affected your faith?

Slide 10

4. The Invitation

- a) Does the listener understand that Christ made the difference?
- b) Ask: "Does this challenge your faith?" or "What do you think?"

Slide 11

Any presentation of your testimony has a beginning, middle, and end. Remember that you want to take only three or four minutes for a basic testimony. You can always add details when you have more time to talk. For your salvation testimony, **answering these questions** will allow you to prepare for a time when time is limited.

Slide 12

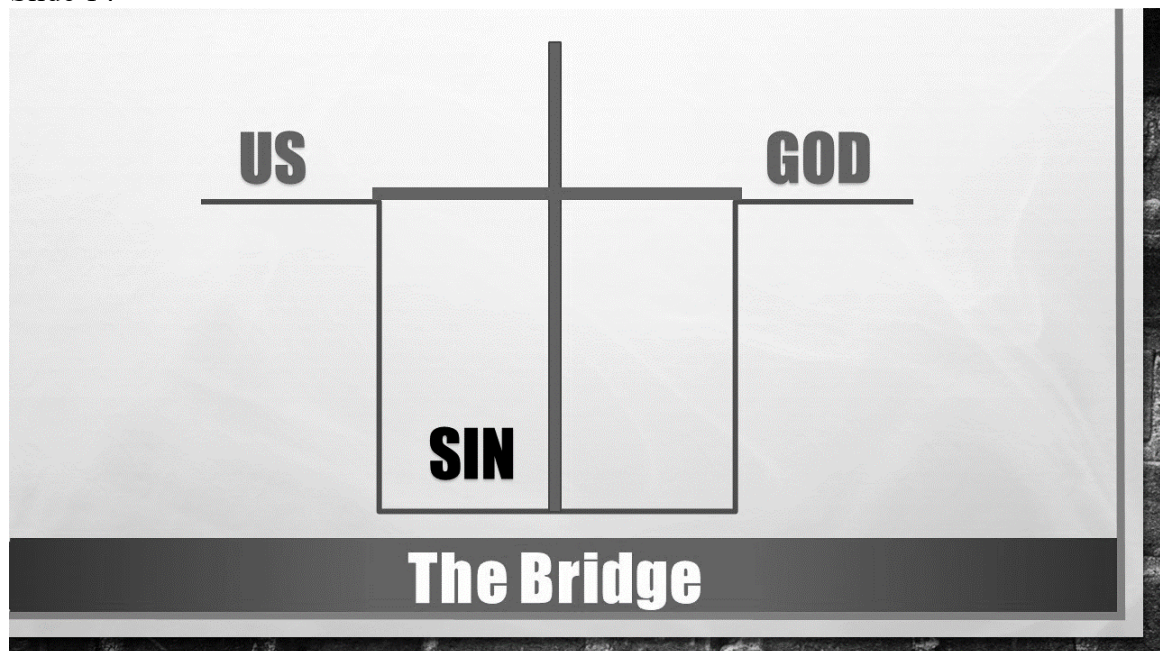
1. What was my life like before I became a Christian?
2. What caused me to place my faith in Jesus? (*Then, one day I placed my faith in Christ as a result of . . .*)
3. What was the result of me placing my faith in Jesus. (*Now that I have placed my faith in Christ, . . .*)

My Salvation Testimony – My elevator Speech

Slide 13



Slide 14



The Bridge: <https://www.youtube.com/watch?v=i5GG2prKnJc%20>

Slide 15



The Ladder: https://www.youtube.com/watch?v=_8n38EGnI58

Slide 16



Do vs Done: <https://www.youtube.com/watch?v=54jPcucSOvE>

Slide 17

1. What was my life like before I became a Christian?
2. Then, one day I placed my faith in Christ as a result of . . .
3. Now that I have placed my faith in Christ, . . .

Forming my witnessing testimony!

Slide 18

_____,'

I am praying for you.

_____.'



"You're here to be light, bringing out the God-colors in the world. God is not a secret to be kept."

Matthew 5:13-16 MSG

Transformational Evangelism to Reach Postmodern Generations

Class #5 Homework

Please use this form to answer your homework questions for class #5. **DONOT** put your numeric designation within the form.

Date: _____

Name: _____

Email: _____

Forming your salvation testimony into a witnessing tool.

These next three questions will help you form your testimony into a tool that can be used to witness to someone else. Having this in mind, will keep you prepared to witness at a moment's notice!

- What was my life before Christ?

- What caused me to place my faith in Jesus?

- What was the result of my placing my faith in Jesus?

- Now, put your answers from above together as your salvation testimony.

Forming your testimony into a witnessing tool.

These following four (4) questions will help you use any situation that comes up in live as a point of departure for witnessing. Keep these four things in mind, write your testimony that includes an "ask" of the person being addressed:

1. What was the problem?
2. How did Christ intervene in the situation?
3. How was the problem resolved and how did that affect your faith?

4. Choose to ask for a response (invitation) to the person you are talking to.

Write your testimony based on the four (4) questions above. Make sure to include the “ask” for the person you are addressing.

Write the names of those the Lord is leading you to prayer for:

Write the name of the person you will witness to.

Write your witnessing plan. This could include how you may think to approach the subject, how you will recognize the right time, when you will see them, etc.

Transformational Evangelism to Reach Postmodern Generations

Class #6 Lesson Plan**Lesson Objectives:**

Class #6 – This lesson’s objective is to review the trajectory of the class over the past five weeks and hear the results of the homework #5 activity – pros and cons. This lesson will also include the post-test as a part of the lesson to ensure students complete it.

Reminder: **Record** each class and ensure all students know the class is recorded.

Time	Introduction of Topic	Tools
3:00 p.m. (10 min.)	Welcome prayer and review of last week’s lesson. <ul style="list-style-type: none"> • How do we nurture relationships • Your Salvation Testimony • How to witness on a napkin 	Slide 1 Slide 2-5 Slide 6
3:10 p.m. (40 min.)	Review of Homework Class 5 – My testimony as a witness and my witnessing plan	Slide 7
3:50 p.m. (25 min.)	The Thread through all our lessons: <ul style="list-style-type: none"> • SHAPE • Contextual Intelligence • Hospitality and Going the Extra Mile • How to talk to others! Good Conversations • How to be a witness • Transformational Evangelism – Works from the inside, out! 	Slide 8 Slide 9 Slide 10 Slide 11-12 Slide 13-14 Slide 15
4:15 p.m. (15 min.)	What now? – Discipleship: Be One. Make One. <ul style="list-style-type: none"> • Looking at Jesus Model for making discipleship. Jesus’ model for mentoring. 	Slide 16 Slide 17
4:30p.m. (15 min.)	Hearing from the participants	
4:45 p.m. (10 min.)		
4:55 p.m.	Evangelism Post-Test	
5:00 p.m.	Journaling Reminder	

	Benediction	
--	-------------	--

Transformational Evangelism to Reach Postmodern Generations
Class #6 PowerPoint Lesson Presentation

Slide 1

- By **praying** - Jesus began His earthly ministry with prayer and fasting. Through prayer the Holy Spirit prepares the way.
- By **listening** - A good way to let others know we think they are important is to listen to them.
- By **caring** - When we move beyond listening into action, we show we care. When we care for someone's needs, we earn the right to be heard later.
- By **discerning readiness** - When we prayerfully watch for an opportunity to share the good news of Christ's love with our new friends, we are discerning their readiness to hear. This can occur at times of crisis, transition, or discomfort

How then, can we nurture relationships?

Slide 2

1. The problem

- a) What dilemma were you facing?
- b) How had you tried to solve your problem in your own strength?

2. Bringing Christ Into The Situation

- a) How did you decide to involve your faith in Jesus?
- b) How did God guide you to pray?
- c) Were scriptures particularly relevant?

Slide 3

3. The Solution or Resolution

- a) How was the problem resolved?
- b) How can you see Christ in the situation?
- c) Can you recognize God's plan in your life through this particular event?
- d) How has this affected your faith?

4. The Invitation

- a) Does the listener understand that Christ made the difference?
- b) Ask: "Does this challenge your faith?" or "What do you think?"

Slide 4

Any presentation of your testimony has a beginning, middle, and end. Remember that you want to take only three or four minutes for a basic testimony. You can always add details when you have more time to talk. For your salvation testimony, **answering these questions** will allow you to prepare for a time when time is limited.

Slide 5

1. What was my life like before I became a Christian?
2. What caused me to place my faith in Jesus? *(Then, one day I placed my faith in Christ as a result of . . .)*
3. What was the result of me placing my faith in Jesus. *(Now that I have placed my faith in Christ, . . .)*

My Salvation Testimony – My elevator Speech

Slide 6

**HOW TO
SHARE THE
GOSPEL ON
A NAPKIN**

You Tube SunChurchTB

**The Bridge
The Ladder
Do vs.
Done**


PV

Slide 7

_____,'

I am praying for you.

_____.



"You're here to be light, bringing out the God-colors in the world. God is not a secret to be kept."
Matthew 5:13-16 MSG

Slide 8



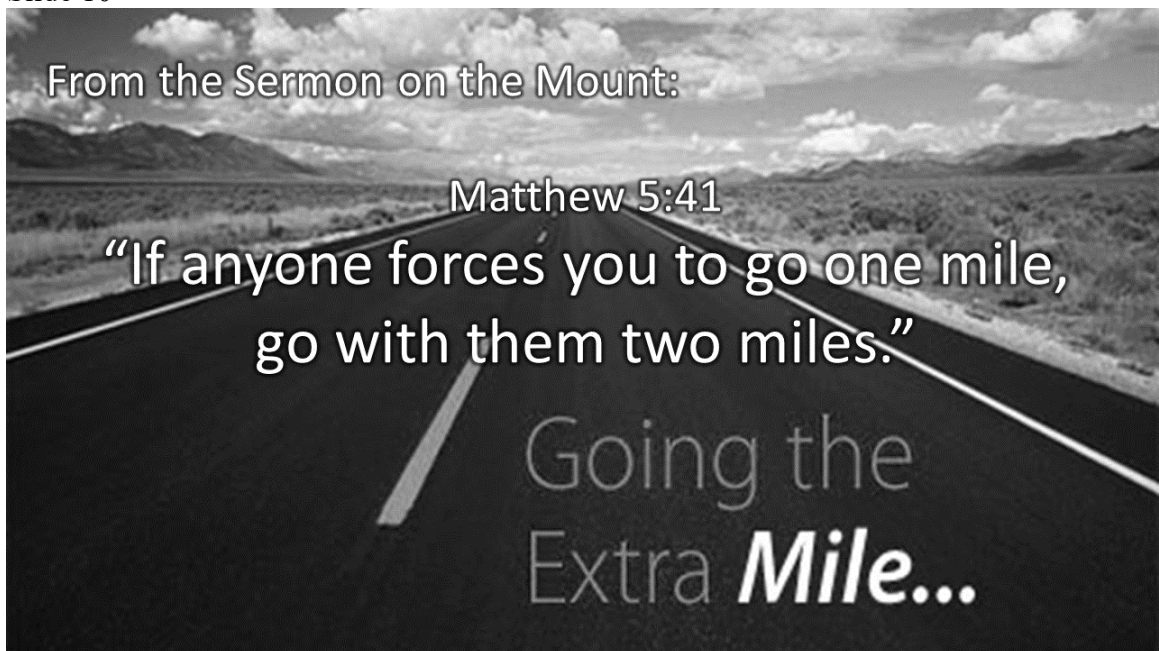
SHAPE

Spiritual Gifts ■ Heart ■ Abilities ■ Personality ■ Experience ■

Slide 9



Slide 10



Slide 11

HARPER WAVE BOOKS



Slide 12

1. Don't multitask – Be present.
2. Don't pontificate
3. Use open-ended questions.
4. Go with the flow.
5. If you don't know, say that you don't know.
6. Don't equate your experience with theirs.
7. Try not to repeat yourself.
8. Stay out of the weeds.
- 9. Listen.**
10. Be brief.

10 Ways to Have Better Conversations

Slide 13



Slide 14

1. Understand that you don't save, only Jesus can. (Eph. 2:1)
2. Know the Gospel.
3. Build relationship over time (1 Cor. 3:6)
4. Be ready to help them overcome their objections (1 Peter 3:15)
5. Don't debate. (1 Peter 3:15)
6. Be ready to share your testimony
7. Trust the Spirit of God (Matt. 28:18-20)

7 Tips for how to share your faith:

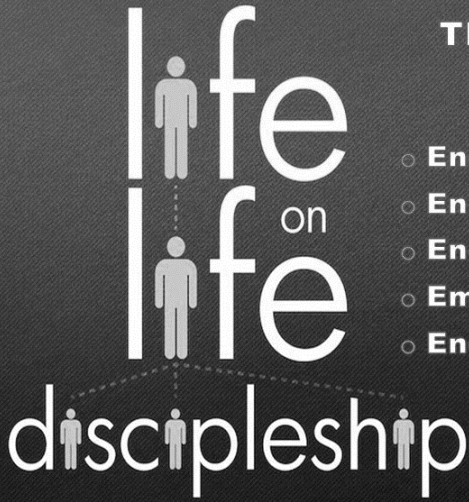
Slide 15



Slide 16



Slide 17



The graphic on the left features the text "life on life" in a large, white, sans-serif font. The word "life" is repeated twice, with "on" in a smaller font between them. A vertical dashed line connects the two "life" words, with a small human icon at the top and bottom of the line. Below "life on life", the word "discipleship" is written in a similar font, with three human icons positioned under the letters "d", "i", and "p".

The 5 E's of Jesus' Apprenticeship (Discipleship) Model

- **Engagement** Jesus took them with Him.
- **Enlightenment** Jesus did it in front of them.
- **Encouragement** Jesus did it with them.
- **Empowerment** Jesus watched them do it.
- **Endorsement** Jesus deployed them to do it.

APPENDIX D

**TRANSFORMATIONAL EVANGELISM SMALL GROUP PRE- AND POST-
TEST RESULTS**

Evangelism Pre-Test and Post Test Results:

These results are presented with the top number being the number of respondents. The Bottom percentage is the percent of total respondents selecting the option. The scale has 5 as the most important and 1 as the least important.

How important is outreach for a local congregation's long-term viability?

Pre-test Results					Post Test Results				
5	4	3	2	1	5	4	3	2	1
20	0	0	0	0	17	0	0	0	0
100%	0%	0%	0%	0%	100%	0%	0%	0%	0%

How important is it for all Christians to be trained in evangelism?

Pre-test Results					Post Test Results				
5	4	3	2	1	5	4	3	2	1
15	3	2	0	0	16	1	0	0	0
75%	15%	10%	0%	0%	94%	6%	0%	0%	0%

How important is evangelism to FIBC's ministry?

Pre-test Results					Post Test Results				
5	4	3	2	1	5	4	3	2	1
19	1	0	0	0	16	1	0	0	0
95%	5%	0%	0%	0%	94%	6%	0%	0%	0%

How impactful is congregational culture, reputation, values, and core beliefs on persons who desire to participate within that congregation?

Pre-test Results					Post Test Results				
5	4	3	2	1	5	4	3	2	1
14	4	2	0	0	15	2	0	0	0
70%	20%	10%	0%	0%	88%	12%	0%	0%	0%

How important is it for a congregation to know the culture, values, and/or core beliefs of the community it is located in?

Pre-test Results					Post Test Results				
5	4	3	2	1	5	4	3	2	1
13	5	1	0	1	13	3	1	0	0
65%	25%	5%	0%	5%	76%	18%	6%	0%	0%

Hospitality is inextricably linked to witnessing and evangelism.

Pre-test Results			Post Test Results		△%
	# of Response(s)	Response Ratio	# of Response(s)	Response Ratio	
True	20	100.0%	18	100.0%	--

False	0	0.0%	0	0.0%	--
No Response	0	0.0%	0	0.0%	--
Total	20	100%	18	100%	

Witnessing is more effective when it is done with someone who has the same beliefs (political, social, etc.) as the person sharing the gospel.

Pre-test Results			Post Test Results		
	# of Response(s)	Response Ratio	# of Response(s)	Response Ratio	△%
True	6	30.0%	5	27.7%	- 16.7%
False	14	70.0%	12	66.6%	- 14.3%
No Response	0	0.0%	1	5.5%	--
Total	20	100%	18	100%	

I am a more effective witnessing when I share with someone who is has the same beliefs (political, social, etc.) as me.

Pre-test Results			Post Test Results		
	# of Response(s)	Response Ratio	# of Response(s)	Response Ratio	△%
True	10	50.0%	9	50.0%	--
False	10	50.0%	9	50.0%	--
Total	20	100%	18	100%	

I am comfortable sharing my faith.

Pre-test Results			Post Test Results		
	# of Response(s)	Response Ratio	# of Response(s)	Response Ratio	△%
True	17	85.0%	18	100.0%	+5.8%
False	3	15.0%	0	0.0%	- 100.0%
Total	20	100%	18	100%	

I have led someone to faith in Jesus.

Pre-test Results			Post Test Results		
	# of Response(s)	Response Ratio	# of Response(s)	Response Ratio	△%
True	16	80.0%	12	66.6%	-25.0%
False	4	20.0%	6	33.3%	+50.0%
Total	20	100%	18	100%	

Define Evangelism in your own words summary of results:

Pre-Test Results	Pre-test Results		Post-test Results		△%
Spreading the message of salvation through Jesus to others	9	45.0%	16	89.0%	+77.0%
Reaching out to people	5	25.0%	2	11.0%	-60.0%
Teaching the Word of God	4	20.0%	0	0.0%	-100%
Sharing your testimony	2	10.0%	0	0.0%	-100%
Total	20	100.0%	18	100.00%	

Please rank these witnessing strategies from best to least. The scale is from 1-10, with 10 being the most important and 1 being the least important. In the results, the top number is the number of respondents. The bottom % is percent of the total respondents selecting the option. The numbers from 8 through 10 have been added together to identify the highest rated strategies in the pre and posttests.

APPENDIX E

TRANSFORMATIONAL EVANGELISM SMALL GROUP LESSON 5 ASSIGNMENT: WITNESSING PLANS

Although witnessing plans were not anonymous, because the information is of such a personal nature, I identified the plans in the order they were submitted. I also removed any names that would lead to identification of subjects.

Student #1 (This student wrote what she is going to say in her next conversation with her son.)

Son, as I am getting older; I really want to know that should I leave this world I will see you again. You have seen my ups and my downs and you know that I love you; but do you know that Jesus loves you so much that He died for you. Jesus is not just a man who walked this earth and performed miracles; He is God our Savior. Son I do not want just a yes or no answer to my question; I want you to tell me how you know that Jesus loves you and I want to know your plan of how you will serve Him. If you cannot tell me now; let's set a day when you and I can go to dinner and I can share more about Jesus with you?

Student #2:

Though [my relative] lives in Chicago, he is currently residing in a drug rehab facility. His family can only have communication through text messaging until the end of the year at which time he will be allowed telephone calls. I have communicated with him by text and at the end of our conversation, I let him know I am praying for and with him to come through this time of life. When he was being raised, his family attended church occasionally but I do not know if he has ever accepted Jesus Christ as his personal Savior. He has had a rough time for over 10 years of his 26 years on this earth and my heart is heavy for the unwise choices he has made over the years. He now has a child with another one on its way and I pray he is able to turn his life around. [And the only way to receive that help is by] having faith and believing in God through His Son Jesus Christ. Now that there is a second child coming, I am praying for the words to see how he wants to be in the child's life along with his other child and wife. I feel the right time is as he is approaching the end of his rehab stay and before he goes back into the real world. I communicate with him bi-weekly and I think the time is close for me to approach his salvation and how his life has been spared so many times and letting him know of how he can be an example to his family.

Student #3

With the pandemic in full force, I do not know when I will see [my nephew]. He does not have a phone. I trust the Holy Spirit to provide me with an opportunity.

Student #4

For [my grandkids], I will show them the wordless book. Gold represent Christ (God's and His love). Black represent sin (The child condition before God as a sinner). Red represent his blood - he died for us (God's solution for the forgiveness of sin). White represents his blood washed us white as snow. [I will end with] an invitation to give them a chance to put their trust in the Lord Jesus Christ as their personal Savior from sin. Green represent growth in Him. [I will encourage them to] go to church, get in some Sunday School class.

Student #5

I will see [my relative] around Christmas which will be a perfect time to approach the subject.

Student #6

My plan is to witness to [my relative]. We all went to church as children and sang in the choir, however, we did not have a relationship with God. He has relocated to Phoenix and is living with Mother and I. We walked in the park and listen to gospel music. I have witnessed to him about my relationship with God. I believe walking and talking was the best environment to have the conversation. I believe he may have been a little defensive if we had the talk at the house! It was an incredible opportunity when two strangers approached us and gave a booklet about the "good news" that saves us!!! He was amazed and stated I guess he helps all kind of people. My response was that we are all God's children.

Student #7

I will pray for guidance from the Holy Spirit the next time I speak to her on the phone. Advised her I would follow up with her in a few days from a conversation that we had.

Student #8

My plan is to witness to my cousin. I will start by checking on him, to see how he is doing. I will listen to what he has to say and what he is not saying. I will ask open ended questions and allow quiet time for him to hear what he has said. I will open conversation, with an invitation weaved in.

Student #9

My plan is to witness to my Lyft/Uber driver. When John picks me up again in his Lyft or Uber, I will tell him I am glad to see him again and ask how he is settling in Phoenix. I will start praying as soon as I recognize him and keep praying to the Holy Spirit to guide the conversation and open the door to me witnessing to John. At the very least, I would invite him to view our church on our platforms and give him a church calling card and my personal calling card.

Student #10

I will witness to [my relative]. I will approach it from the angle of transitioning to a better life now that you are a widow and a single parent when we are alone and we are discussing or planning how to survive the second wave of the pandemic. It will happen most likely on Wednesday, when we are on our way or at my grandson's football game.

Student #11

As I considered the above questions my family is always in my prayers. For the exception of my grandchildren my family members have accepted Jesus Christ as one's personal Savior and Lord. I found the tools shared in our 11/8/20 class extremely helpful in my role as a Chaplain. I cannot proselytize, but I can certainly share scripture to cause one to consider one's relationship with God through Jesus Christ.

Student #12

[My friend] is going through drug addiction. She is asking questions about faith and voicing her anger with God. This happens frequently when she is using. I will pray first for God to lead me at the right time. She is very interested in African American history. I have bought a Bible based on the African American perspective. I will witness to her when I give her this Bible. I do not know yet what God may lead me to say and how.

Student #13

I believe in going that extra mile and by doing that, I believe there will be occasions to share my testimony. I believe God has put people in my life that have been a blessing to me and God will create occasions where I can be a blessing to others. I believe it is never too late to turn your life around and there are no any circumstances that God cannot bring you through. I further believe "when God closes one door, He will open another, but [there can be] hell in the hallway." I hope to be there in the hallways of people lives. I will talk to anyone who is "sick and tired of being sick and tired."

Student #14

It is always the 'right' time, if we truly listen to His voice and allow Him to order our steps. Since this class, my awareness of the 'right' time is more apparent.

APPENDIX F

TRANSFORMATIONAL EVANGELISM SMALL GROUP JOURNALS

Participants were assigned to do a journal entry for each class. Each participant is designated by a number of their choice. Only the fourteen participants who completed at least three or more entries are included in this document. Journal entries have not been redacted and have only been edited to correct typographical or punctuation errors. (*No response*) is an automatic response from the Wufoo platform that journals were collected in. Questions are indicated with (*).

PARTICIPANT #13282

* Date: 2020-10-11

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
To get a baseline of our church. I think it did.

* What were your thoughts on today's lesson topic prior to the lesson?

I do not know what we were going to cover so I came in with a blank mind.

* What are your thoughts on today's topic in light of today's lesson?

I think it was a great way to start this topic and build relationship within the small group.

*Please include any additional thoughts you may have here.

I like the normal that we established at the beginning of class. I also like how Pastor Karen was able to keep us on task.

*Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Not at this time

* Date: 2020-10-18

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
I expected our class to be about the SHAPE assessment. Fortunately, we not only learned about our SHAPes we also discussed personality traits and how they can be used for kingdom building. Knowing our style and communication barriers is priceless!

* What were your thoughts on today's lesson topic prior to the lesson?

I guessed it was about personality, but never thought we would go this far with examples of problems and solutions!!

* What are your thoughts on today's topic in light of today's lesson?

I believe knowing yourself and how God plans to use you is critical.

* Please include any additional thoughts you may have here.

Thanks for helping me to reflect on my journey.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Becoming a Vessel God Can Use by Donna Partow is awesome. I'm believing transformation is being used by God utilizing your gifts.

* Date: 2020-10-18

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
I believe the objective for today's lesson was to review and discuss our SHAPE results and to introduce the concept of Contextual Intelligence. I think it did meet those two objectives.

* What were your thoughts on today's lesson topic prior to the lesson?

My thoughts prior to today's lesson was how will the discussion around our SHAPE results be facilitated.

* What are your thoughts on today's topic in light of today's lesson?

My take-away from today's lesson include I have to learn how to communicate with different personality types of people. I can be successful with communicating with different personality type individuals. It is important to be aware of my bias because it can impact or impede how I see the world.

* Please include any additional thoughts you may have here.

Not at this time

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Not at this time.

* Date: 2020-10-25

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Share contextual intelligence of own community. Hospitality.

* What were your thoughts on today's lesson topic prior to the lesson?

No thoughts prior, was jut attempting to complete homework assignment in order to share.

* What are your thoughts on today's topic in light of today's lesson?

I find myself being more observant of my surrounding looking for clues to what may be going on in my community.

* Please include any additional thoughts you may have here.

None at this time.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I like the videos it provided context. It also highlighted the importance of representation.

* Date: 2020-11-02

* What did you understand today's lesson was to be about? Did it accomplish its purpose? I thought the class would further discuss going the second mile and hospitality

* What were your thoughts on today's lesson topic prior to the lesson?

Evangelism occurs in many ways!

* What are your thoughts on today's topic in light of today's lesson?

I am excited to work on what I believe God is calling me to do.

* Please include any additional thoughts you may have here.

It was a good feeling to know that I was able to go the second mile. I tried it with someone and they were appreciative and thanked me. It was a nice place on the relationship. I am focusing on the second mile, it does not hurt, and it actually helps in your walk.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-11-06

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

I understood Sunday's lesson to be how to have better conversations in order to share our faith.

* What were your thoughts on today's lesson topic prior to the lesson?

I was reflecting on ways contextual intelligence, hospitality and 2-mile are evidence in my life. I also realized that these classes appear to provide a deeper understanding of evangelism and how to do evangelism.

* What are your thoughts on today's topic in light of today's lesson?

I think the lesson met its objective. I left with a renewed look at having a conversation.

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-11-14

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

I think the purpose of the lesson was to review how to share the gospel, have a conversation, and how to build relationships. I do believe the purpose was covered.

* What were your thoughts on today's lesson topic prior to the lesson?

That I had a clearer understanding of how to explicitly explain the gospel. I reflected on the suggested ways to have a clearer conversation.

* What are your thoughts on today's topic in light of today's lesson?

I appreciated the visual of the bridge and ladder for explaining the gospel.

* Please include any additional thoughts you may have here.

I believe the struggle can be with the real life application of the lessons presented in class.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

None at this time.

* Date: 2020-11-15

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

Learning more about witnessing and sharing my testimony. It was definitely accomplished!

* What were your thoughts on today's lesson topic prior to the lesson?

I believed we were going to learn more about witnessing

* What are your thoughts on today's topic in light of today's lesson?

I believe the lesson was important in helping us to understand that witnessing can happen anywhere, anytime and anyplace!

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Thanks you for teaching the class and helping me to grow in my walk with Christ

* Date: 2020-10-11

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
The lesson, to my understanding, was about evangelism and what we perceived it to be and how the church, as a whole shows what we feel it is to others.

* What were your thoughts on today's lesson topic prior to the lesson?

Prior to the lesson, my thought was that this should be interesting.

* What are your thoughts on today's topic in light of today's lesson?

My thoughts after the lesson are that we have a variety of perception of evangelism and many ideas relating to perfecting it as it applies to the community and culture surrounding our building.

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-10-25

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
Contextual intelligence and yes

* What were your thoughts on today's lesson topic prior to the lesson?

A little foggy. Was unsure about it

* What are your thoughts on today's topic in light of today's lesson?

Very informative. Now, better understand the topic.

* Please include any additional thoughts you may have here.

This made me more aware of my surroundings in my neighborhood and work

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-11-04

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
I understood today's lesson to be about evangelism and the use of contextual intelligence in our communication with others.

* What were your thoughts on today's lesson topic prior to the lesson?

My thoughts prior to the lesson were on contextual intelligence and going the "second mile" and how this is very important in our daily lives. More than what we think.

* What are your thoughts on today's topic in light of today's lesson?

My thoughts in light of today's lesson are that there are a lot of things we do not think of in our daily lives and evangelism. We are, in fact, the only Bible or representation of Christianity that others may see and we need to be cognizant of that.

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-11-08

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
I understood today's lesson to be about witnessing about the good news to others.

* What were your thoughts on today's lesson topic prior to the lesson?

My thoughts on today's lesson topic prior to it were that I was eager to hear the information and how to go about evangelizing to others.

* What are your thoughts on today's topic in light of today's lesson?

My thoughts on today's topic are that the information about the napkin illustrations makes it easier to get the information to others.

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

PARTICIPANT 82344

* Date: 2020-10-11

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
Yes, the groundwork was rolled out and we reviewed church-wide and our group surveys

* What were your thoughts on today's lesson topic prior to the lesson?

I understood the purpose when I joined this group and explored it further in this lesson

* What are your thoughts on today's topic in light of today's lesson?

We have work to do at FIBC. No matter our age, we must learn to embrace change that affects the church in positive and meaningful ways.

* Please include any additional thoughts you may have here.

I wish we could include people from ages 13 to 18

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Pastor Karen is very effective leading us through lots of data and dialog

* Date: 2020-10-18

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
I learned that my God given gifts are to be used for the church. Gifts that we use at work are also valuable to meet the challenges facing today's Christian churches. Yes, purpose was accomplished.

* What were your thoughts on today's lesson topic prior to the lesson?

I did not expect such a detailed analysis regarding SHAPE. I think when we finish, we will be cultural anthropologists and Christian analysts.

* What are your thoughts on today's topic in light of today's lesson?

The topic was complex, requiring thoughtful reflection and lots of prayer to reach our goals.

* Please include any additional thoughts you may have here.

I realize that I must work on a balance between my two personality types in order to relate effectively with all types. I have got work to do.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Without the leader's ability to explain and layout the complicated process to achieve transformation evangelism, this would be a daunting task

* Date: 2020-10-25

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Yes. I understand more about contextual intelligence and how it will be used as a tool for transformation.

* What were your thoughts on today's lesson topic prior to the lesson?

I did not know whether my choice for [Christian] contextual intelligence met the parameters, but it did.

* What are your thoughts on today's topic in light of today's lesson?

I now know that I am expected to use my gifts, SHAPE analysis to participate actively in the transformation process. It is my Christian responsibility—I cannot opt out.

* Please include any additional thoughts you may have here.

This process is demonstrating how each of us can proactively encourage, inspire and transform FIBC in evangelizing.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I feel very inspired by the roadmap that these sessions provided to enable each of us to do our part!

* Date: 2020-11-01

* What did you understand today's lesson was to be about? Did it accomplish its purpose? I learned about effective communication and found that I have to avoid pontificating if I want to be effective. I also learned that I am undergoing transformation and look forward to the relationships God has in store for me.

* What were your thoughts on today's lesson topic prior to the lesson?

I was thinking more of transforming others, but found that in order to do this, I, too must be transformed. I did not know what process we would use to transform others, but I learned not only communication skills, but how they link to spreading the Gospel.

* What are your thoughts on today's topic in light of today's lesson?

I am excited to try out what I have learned. I especially want to practice listening skills.

* Please include any additional thoughts you may have here.

I loved the communication video and the 7 tips to bring others to the faith. They were practical and very applicable to our purpose.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

This is an excellent exercise for Christians. I would think we could share this almost as a Bible study at FIBC.

* Date: 2020-11-08

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

To identify our testimony and learn the step-by-process for sharing it, keeping in mind the points for effective communication.

* What were your thoughts on today's lesson topic prior to the lesson?

I did not have a clear and understandable process for testifying and how to share the gospel. I was also concerned that I did not know the scriptures to go along with the gospel.

* What are your thoughts on today's topic in light of today's lesson?

I believe with prayer that I am ready to evangelize. This lesson really made me feel prepared.

* Please include any additional thoughts you may have here.

Please explain how fasting can help me in my efforts.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I have learned so much. It hardly seems possible that next week is our last class. Will there be follow-up with us once the class is completed?

* Date: 2020-11-15

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

I realized that as a disciple, I should witness to others to make them disciples. While I go to church, attend Bible studies I have not. Done my duty to make other people disciples. I am anxious to get started.

* What were your thoughts on today's lesson topic prior to the lesson?

I was thinking that witnessing was difficult, but today I see how God provides opportunities to do so. Those opportunities may not be formal, but very casual opportunities at the store or with the yard man.

* What are your thoughts on today's topic in light of today's lesson?

I am excited to apply what I have learned and ask the Holy Spirit to prepare me to witness to a close friend.

* Please include any additional thoughts you may have here.

Many of my friends do not understand how to witness. Will this class be offered again?

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Can we come back as a group at some later time to share our witness experiences?

PARTICIPANT #82744

* Date: 2020-10-11

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

The effectiveness of evangelizing. Understanding what it is, why it is necessary and how it is done. Understanding the culture of the church affects visitors or our ability to convince someone to join our church. Statistics also allowed us to see how members of FIBC feel about the culture of the church, whether or not the church is meeting their particular need.

* What were your thoughts on today's lesson topic prior to the lesson?

I had no thoughts prior to the lesson, was open to learning whatever was shared.

* What are your thoughts on today's topic in light of today's lesson?

I am more aware of the work that had to be done as I continue my journey in saving souls for Christ.

* Please include any additional thoughts you may have here.

Interesting group regarding age and church affiliation (time at FIBC). This class will open my eyes as I hear from those who think differently from me.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Hope to continue to have an open mind as we continue. I want to learn.

* Date: 2020-10-18

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

Understanding culture. Learning about our personalities and spiritual gifts and how we might use them in our Christian walk to future the kingdom of God; and to assist our church to adapt to today's spiritual challenges. We learned about the nones; which are very interesting and will create a need for us to adapt our characteristics to today's changing times as we serve them. Today's lesson accomplished its purpose

*What were your thoughts on today's lesson topic prior to the lesson?

I learned a lot about myself and how I can further use my spiritual gifts to better serve in my Christian walk. I learned the positive and negatives of my personality. I thought today's lesson was very informative and offered information that I can use to become more effective as I interact with others.

*What are your thoughts on today's topic in light of today's lesson?

Today's topics were interesting. They offered an opportunity for me to delve deeper into my personality and spiritual gifts. Topics offered practical tools taught in today's lesson.

* Please include any additional thoughts you may have here.

Pastor Karen, as the church adapts to the "new" ways to "save souls" - as the church declines in members; this is an opportunity for FIBC to conduct a SWOT analysis.

Strengths, weaknesses, opportunities and threats.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

When I spoke about my (lion) positive interaction with Bro. Cannon an Otter; I was adding that as we understand our personalities we may also need to know variables such as (age, gender, education, life experiences) must take into account on how we deal with other personalities. My conversation with an older Otter will be different than with a younger Otter, or with someone with less education, etc. I hate to use education, but it is a reality; not everyone went to college or may not have attended upper levels of education. Hope I am making myself understood.

*Date: 2020-10-25

*What did you understand today's lesson was to be about? Did it accomplish its purpose?

Contextual intelligence. Hospitality. It accomplished its purpose. Very interesting

*What were your thoughts on today's lesson topic prior to the lesson?

I was excited to see how Rev. Karen would teach us how to intertwine contextual intelligence, understand cultural atmosphere, and hospitality and relate it to transformation.

*What are your thoughts on today's topic in light of today's lesson?

New techniques were shared how to experience transformation utilizing contextual intelligence etc., I believe we will delve deeper into hospitality as it relates to the Church.

* Please include any additional thoughts you may have here.

I am truly enjoying this class. The inclusions of the videos are very informative and help to shed additional light on the subject.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

No additional comments this week.

* Date: 2020-11-01

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Today's topic and teaching is about transformation; giving us tools we can use to help unbelievers to learn of Him - His goodness - and salvation. The class topic is getting us closer to taking what we have learned about ourselves, and being able to use that to transform ourselves as well as others as we carry out God's plan for us - what he wants us to do. Did it accomplish its purpose - yes - I am beginning to see the Big picture

* What were your thoughts on today's lesson topic prior to the lesson?

I had no thoughts - good or bad - I just wanted to be open and ready to absorb whatever was taught. I am like a sponge.

* What are your thoughts on today's topic in light of today's lesson?

I am excited to take the tools and put them into practice. I especially liked the 7 methods given the video on how I can lead someone to Christ. Prior to today's lesson - I did not feel prepared but I am more confident now.

* Please include any additional thoughts you may have here.

Really good lesson today and good videos.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Keep up with what we did today. Very productive

*Date: 2020-11-09

*What did you understand today's lesson was to be about? Did it accomplish its purpose? I believe today's lesson was to share ways to have a conversation with non-believers or to share the word of God with "baby Christians" who have questions about God or people who seek a closer relationship with God, people who feel they know it all but as we talk, I can clarify or share additional scriptures without intimidation. Today's lesson provided the blueprint to use in those instances.

* What were your thoughts on today's lesson topic prior to the lesson?

Because I am hungry for the word and opportunity to share it with others; my thoughts were that I need to pay close attention so I can learn how to share the Word. Saying that, I had no thoughts or expectations prior to today's lesson. I felt whatever was taught, it would provide me with what I needed as I continue my walk with God.

* What are your thoughts on today's topic in light of today's lesson?

My thoughts after today's lesson was now I can share the Word with confidence; if I do not have a lot of time or if the person is sensitive about the subject, I have blueprints for all occasions that I can use. The Bridge, the Ladder and Do, Done.

* Please include any additional thoughts you may have here.

I am excited that I agreed to spend time with my instructor to become a better communicator with others on the Gospel

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I feel I am ready now to go out into the field. Somewhat like the Jehovah's Witnesses who once you give them one inch, they, within a second or two, hold your attention taking 5 inches before you know it.

PARTICIPANT #47890

* Date: 2020-10-11

* What did you understand today's lesson was to be about? Did it accomplish its purpose? The Church-Wide Survey results along with how this small group compared to the overall results. It did accomplish its purpose

* What were your thoughts on today's lesson topic prior to the lesson?

Not being aware of the results of the Church-Wide Survey results, I did not have any particular thoughts.

* What are your thoughts on today's topic in light of today's lesson?

There is a definite gap between the discussed age group of 18 - 25 along and young families and the older congregants. I would not say it is a complete disconnect, however, a relevant solution needs to be sought for the future of the church.

* Please include any additional thoughts you may have here.

As discussed in the class, we have lost the art of "mentoring" the young adults and 18 - 25 groups. We have to figure out what the need is to get them involved and perhaps we need to really look at the commitment they are being asked to make. By commitment I mean, we may expect them to be involved several times a week without any thought to what their personal work and home agendas may be.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

None at this time.

* Date: 2020-10-18

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Our individual and collective S.H.A.P.E.s and being open to what God has and wants us to do. Culture was the second item. Understanding culture (Contextual Intelligence) along with how we adapt and change. The lesson did accomplish its purpose.

* What were your thoughts on today's lesson topic prior to the lesson?

Though I have taken personality tests over the years, I wanted to hear its application in our church setting. Culture is and can be anywhere and again wanted to see its adaptation to our setting

* What are your thoughts on today's topic in light of today's lesson?

I was encouraged by the conversation on the personality traits and how we relate to each other. The culture presentation was excellent and gave me more insight in to understanding of how culture is and can be transformed.

* Please include any additional thoughts you may have here.

The culture presentation is critical and crucial in today's environment and could be a class by itself.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I am not sure if you are able to access the chat room comments, but Dr. Smith posed a question that I would like to hear discussion on. Unfortunately, I did not write it down but it was about to words being synonymous. I apologize.

* Date: 2020-10-25

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
Review of CI and Culture with final discussion on hospitality

* What were your thoughts on today's lesson topic prior to the lesson?

Thinking of how hospitality is an issue in the church and how it will be addressed.

* What are your thoughts on today's topic in light of today's lesson?

We addressed the importance of hospitality and had very candid conversation about its need in our church setting.

* Please include any additional thoughts you may have here.

Was refreshing to hear that hospitality should be considered a problem in the church and looking forward to how do we address it so it does not hamper the Word and our evangelistic efforts.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

With the current situation of partial live and virtual attendance, how best can hospitality be addressed so when we are able to return to full live worship, there is a true welcome feeling for members and guests? Possibly taking five minutes in each of the different virtual sessions available to discuss the results of the church wide survey and this class, not sure how to implement it.

* Date: 2020-11-01

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
Today's lesson was to focus on going the "2nd mile" and what is involved in doing that. The purpose was accomplished through general discussion along with discussion on the videos presented which support finding opportunities and going the extra mile.

* What were your thoughts on today's lesson topic prior to the lesson?

Prior to the session, I thought I did a fairly good job of trying to go the extra mile. I normally am aware of the needs of someone and try hard to assist when I can.

* What are your thoughts on today's topic in light of today's lesson?

At the completion of the class I realized there is a lot more I can do to go the 2nd mile. The two videos presented were excellent in helping to identify key areas of listening and most importantly in sharing my faith to a non-believer. It is imperative we listen appropriately and more importantly knowing how to share the Gospel. A major factor in all of the data presented was in order to transform people (non-believers), transformation must first take place internally. We need to be sure we fully understand before we even attempt to share.

* Please include any additional thoughts you may have here.

I just want to say to this point, this class has been very thought provoking and inspiring to make me want to really "open" my eyes to opportunities to share my faith. It also has validated my personal need to study "for myself" along with listening to the preached

word to solidify myself in Christ. Even though I have been saved a long time...there are still learning opportunities and understanding on ways to transform, not conform, to and in today's world.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I believe this class should be extended to our local church congregation as in this new normal world, we can no longer afford to sit back and listen to the preached word; we all have to act because in the long run we are all part of the ministry and must share the Gospel.

* Date: 2020-11-08

* What did you understand today's lesson was to be about? Did it accomplish its purpose? What is the Gospel and how to share it. Yes, the lesson did accomplish its purpose along with additional ways to share the Gospel.

* What were your thoughts on today's lesson topic prior to the lesson?

I know I knew what the Gospel was and thought I had most of the ways of sharing that to others.

* What are your thoughts on today's topic in light of today's lesson?

Today's lesson gave me additional insight in sharing the Gospel and most importantly knowing my story and when and how to share it.

* Please include any additional thoughts you may have here.

It was very refreshing to break down the components of sharing the Gospel and how they interrelate in order to tell the story properly so that others may be drawn to Christ.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

The choice of the video used to break down sharing the Gospel was excellent.

* Date: 2020-11-15

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

I understood today's lesson to be a review of last week's lesson and a spiral review of all lessons covered. The new learning included the 5 E's of Jesus' Apprenticeship Discipleship Model. I believe that the purpose was accomplished.

* What were your thoughts on today's lesson topic prior to the lesson?

My thoughts included who God is calling me to witness to.

* What are your thoughts on today's topic in light of today's lesson?

How simple it is to witness and how many opportunities there are.

* Please include any additional thoughts you may have here.

I think this type of class should be a regular occurrence.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of?

You can submit it here anonymously.

(No response)

PARTICIPANT #85018

* Date: 2020-10-11

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
To get an understanding about culture within the church. Yes it was accomplished.

* What were your thoughts on today's lesson topic prior to the lesson?

I thought all black people in the church had similar experiences.

* What are your thoughts on today's topic in light of today's lesson?

All black people in the church do not have similar experiences.

* Please include any additional thoughts you may have here.

It makes sense that if a large part of our congregation is over 65 then a large part of our congregation would not know how the church is impacting young families or people.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-10-31

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
I did not know what to expect.

* What were your thoughts on today's lesson topic prior to the lesson?

Trying to bring knowledge to what you are talking about.

* What are your thoughts on today's topic in light of today's lesson?

Bringing what I know to the table and being open to what I do not know.

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-11-01

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
Communicating the gospel. Yes starting to talk about it.

* What were your thoughts on today's lesson topic prior to the lesson?

I thought it was going to be more on how to give information on the gospel.

* What are your thoughts on today's topic in light of today's lesson?

Learned more on how to listen and be more effective when having a conversation.

* Please include any additional thoughts you may have here.

It has got me thinking on how I have talk to people.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-11-14

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
How to share the gospel. Yes but on a deeper level.

* What were your thoughts on today's lesson topic prior to the lesson?

That I know the gospel.

* What are your thoughts on today's topic in light of today's lesson?

That I know what that means and on a deeper level.

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2029-11-15

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
I understand it to be about how to share the gospel and who we were lead to pray about.
Yes it did accomplish that.

* What were your thoughts on today's lesson topic prior to the lesson?

My thoughts before the class was to have a testimony ready to share.

* What are your thoughts on today's topic in light of today's lesson?

My thought after the class is to have a specific plan to speak to the person God has me praying about.

* Please include any additional thoughts you may have here.

I feel more ready to share my faith to anyone that the Lord is leading me to share it with.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

PARTICIPANT #70055

* Date: 2020-10-11

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
How to effectively evangelize in our cultural, communities and church.

It stated my mind thinking, and reflecting on past situations. How we can make it better.
Being more sensitive and caring

* What were your thoughts on today's lesson topic prior to the lesson?

It was on learning new styles of evangelism in today's society with COVID-19

* What are your thoughts on today's topic in light of today's lesson?

How to better present myself to the people I meet in and out of the church.

Knowing that I represent the Lord, and I do not want anyone to be lost on my account.

* Please include any additional thoughts you may have here.

Still praying on them!

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-10-24

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
I understood that today's lesson was about understanding what community cultural is, and how it affects our ways of witnessing.

* What were your thoughts on today's lesson topic prior to the lesson?

I was not quite sure what or how some of the terms used applied to the various forms of witnessing.

* What are your thoughts on today's topic in light of today's lesson?

After today's lesson, I was very informative, excited, and looking forward to applying this lesson to my life and my community culture.

* Please include any additional thoughts you may have here.

I am looking forward to applying II Chronicles 12:32 to the community culture.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-10-29

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

Yes, it was very informative. I found it interesting in how various person's culture has a bearing on how others understand it or can properly respond to the situation.

* What were your thoughts on today's lesson topic prior to the lesson?

I was not quite sure how the topic was going to be applied to today's culture or my community.

* What are your thoughts on today's topic in light of today's lesson?

I really enjoyed, the lesson, and it gave me some new ideas in how to share my faith with other cultures and my community.

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-10-31

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

I was not sure, what to expect. In the beginning. It gave some point to think about and apply it to my personal life.

* What were your thoughts on today's lesson topic prior to the lesson?

I did not have any. I am always open to learning new things

* What are your thoughts on today's topic in light of today's lesson?

That I am applying the second mile application more seriously to my everyday life.

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-11-05

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

I thought that the lesson was going to be about learning how to share my faith with unbelievers. Yes, I believe that the subject was covered very well, with some new ideas on how to communicate the Gospel message of truth to all that I come encounter with.

* What were your thoughts on today's lesson topic prior to the lesson?

I have learned how to share my faith with others without being forceful or rude. I enjoyed the videos and the suggestions on how to sharpen my tools, to be more effective. On the field of life. To be a light to reach others along the way.

* What are your thoughts on today's topic in light of today's lesson?

I believe today's topic on conversational witness was very informative and necessary for today's cultural changes happening in our society today.

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-11-14

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Learning new word usage and techniques in witnessing. Yes. I was brought up to date with the current word usage and techniques to help be more equipped to share the gospel.

* What were your thoughts on today's lesson topic prior to the lesson?

I understood the Gospel and how to witness or sharing my faith. However, the way the presentation was presented it made the lesson and the subject interesting and applicable to today's youth and society as a whole.

* What are your thoughts on today's topic in light of today's lesson?

My view points on today's topic in light of our many social issues and covid-19 and health challenges. This lesson was right on time. It allowed me to learn and apply another point of view, to share the Gospel and be a witness.

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-11-15

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Yes, this lesson was very productive and important to complete the ministry of evangelism. I did understand it and appreciated the hands-on application when training others in the ministry.

* What were your thoughts on today's lesson topic prior to the lesson?

Discipleship is a very important part of evangelism. To show the components of them working together is a phase I believe would be imperative in an on-going class.

* What are your thoughts on today's topic in light of today's lesson?

Today's topic worked well with today's lesson. I enjoyed how the whole lesson was woven together. It made the transition from simply witnessing, to personal engagement and friendly evangelism more approachable.

* Please include any additional thoughts you may have here.

Thank you, Pastor Karen for developing this style of evangelism. The ability to make the topics, and the lessons work together, and make it seem so easy to apply it in my times of

witnessing. These presentations made it possible to follow up with the data we (I) gathered as I meet various people. Thank you again.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.
(No response)

PARTICIPANT #36380

* Date: 2020-10-11

* What did you understand today's lesson was to be about? Did it accomplish its purpose? My understanding is that today's lesson was an introduction to your doctoral work with the emphasis on "Transformational Evangelism." It was thoroughly explained to my satisfaction. Yes, to me you accomplished your purpose.

* What were your thoughts on today's lesson topic prior to the lesson?

I really did not have any concrete thoughts. I was waiting for your introduction of our time together.

* What are your thoughts on today's topic in light of today's lesson?

I thought that it accomplished the following: 1. Addressing a subject matter that's biblical; 2. Addressing a subject matter that must be viewed in a 21st Century context; and 3. Addressing a subject matter with an understanding that various views must be exposed with the intent to challenge one's thinking and positioning.

* Please include any additional thoughts you may have here.

I thought that the final moments of our class revealed, exposed and acknowledged the proverbial "Elephant" that is in the room i.e. the generational gap within the church in general and FIBC, in particular. I believe that the deeper we get into this matter the more transparent class members will become. Someone once noted that "Making sausage is not a pretty sight." I contend that this endeavor is healthy and necessary.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I appreciate what you are doing and I will definitely KEEP this class in prayer.

* Date 2020-10-18

* What did you understand today's lesson was to be about? Did it accomplish its purpose? I understood today's lesson focusing on "Culture" and the need to examine this in light of Transformational Evangelism. I believe that the purpose was accomplished.

* What were your thoughts on today's lesson topic prior to the lesson?

My thoughts on today's lesson are relatively the same.

* What are your thoughts on today's topic in light of today's lesson?

I contend the topic on "culture" is a needed one. There is no avoiding it in light of the times we are in.

* Please include any additional thoughts you may have here.

I could not help to think about the reality of gentrification that is occurring in every major city across this country. The impact that it is having on African American churches is huge.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I'm looking forward to the next session.

* Date: 2020-11-02

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
I understood today's lesson as being about the "communication piece" of Transformational Evangelism as it relates to our SHAPE in light of our Contextual Intelligence. I believe that it accomplished its purpose. It did so for me by again highlighting the previous lesson and allowing time for questions to be addressed for clarity.

* What were your thoughts on today's lesson topic prior to the lesson?

My thoughts have remained the same. I want to have an open mind regarding this subject matter because I believe in times like these evangelism is not a seeming priority within the Body of Christ.

* What are your thoughts on today's topic in light of today's lesson?

I thought today's topic was great. The video presentations are "spot on!" The use of such videos from a business, secular presentation, and pastor was wisely weaved together to make a point and stimulate thought as how one can and should communicate one's faith in a "Post truth World" and "Post church America."

* Please include any additional thoughts you may have here.

Keep "Pushing the Envelope" to cause us to seriously think about and be led by the Spirit of God to AT upon sharing the Gospel and engaging those who are not (at least in some of our minds) like us.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Keep Going Forward!

* Date: 2020-11-08

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

My understanding of the lesson was that a "Continuation" of the discussion of 'How to Share Your Faith.' The lesson did accomplish its purpose in my estimation. The brief review of the previous lesson made the current lesson understandable and meaningful.

* What were your thoughts on today's lesson topic prior to the lesson?

My thoughts prior to lesson has not changed since its inception. I am simply looking at how the receptive lesson will connect with the previous ones as the presentations went forward. Again, what is key for me is the reviewing of previous lessons and the opportunity to ask questions for clarity and insight.

* What are your thoughts on today's topic in light of today's lesson?

As it was mentioned by Pastor Karen, this lesson is key in order to embrace the idea of Transformational Evangelism. The fact that we had the opportunity to walk through the various ways of actually sharing my faith using the concepts of "The Bridge," "The Ladder," and "Do and Done" under the umbrella of having an "Elevator Talk!" with the intent to share one's faith.

* Please include any additional thoughts you may have here.

The upcoming assignment is really bringing the subject matter of Transformational Evangelism home. I view this whole experience as another way of making the Great Commission relevant in a 21st Century context. In my particular workplace I am looked

upon in my role as Chaplain to share a Protestant Christian perspective of my faith to residents and staff. Some have a strong local-church setting background. Others have a negative view of the church in general and Christianity, in particular. These sessions are giving me creative tools to share my beliefs with the intent to sow and water such seeds of the Gospel. I really appreciate this experience.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I'm looking forward to the next session.

* Date: 2020-11-16

* What did you understand today's lesson was to be about? Did it accomplish its purpose? I understand the lesson to be about the sharing of my testimony and having a witnessing plan to those persons that God has impressed on my heart.

* What were your thoughts on today's lesson topic prior to the lesson?

My thoughts on the lesson were clear prior to the lesson. I had no misgivings that what was presented earlier was leading up to the current lesson.

* What are your thoughts on today's topic in light of today's lesson?

My dominant thought is that we left the theory stage with the intent to put what we are learning into practice.

* Please include any additional thoughts you may have here.

I honestly thought the classes were purposeful and timely. In light of matters that are occurring in our world, country, communities and churches as a result of COVID-19 and political unrest, it is vital that we look afresh at what is a primary task for the Body of Christ. The sharing of our faith is a MUST for FIBC in particular, but the church universal.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

As Moderator of Central District Association, I took the classes with the intent to be a resource person. I believe that numerous local church-settings are having courageous conversations regarding its future existence. Living through a world-wide pandemic has altered our lives and how we are doing ministry. Such transitioning has been challenging. But I contend that Great Commission is not to be altered or eliminated. I am excited to see these classes open up eyes and generate momentum for us to seriously LOOK at our present situation and possibilities for our future with fresh evangelical eyes. Please go forward in this endeavor with the understanding that these classes will be needed for the next shift in our culture. Go Forward!

PARTICIPANT #14650

* Date: 2020-10-10

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Today's lesson was to be about how close are we as class members to our common goal of evangelism especially to our younger church members. We examined the possible tools we need such as knowledge of the Bible, but also an understanding of our church culture and do we extend hospitality to our members and to newcomers which is a part of evangelism, bringing others to Christ.

* What were your thoughts on today's lesson topic prior to the lesson?

I never thought about church culture and hospitality being a part of evangelism. I was focused on the Bible.

* What are your thoughts on today's topic in light of today's lesson?

I am going to peruse the materials that you forward to the class to see what exactly is the church's culture. I will need help on trying to link it with evangelism.

* Please include any additional thoughts you may have here.

I was struck by the comment that Penelope made that the Church in Cuba is mainly evangelism. What does that look like? Are there neighborhood churches? Does the Church meet in a shopping center? What kind of culture is fostered? Interesting.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

No. I need to study the survey results.

* Date: 2020-10-18

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

First, today's lesson was about revealing our spiritual gifts including our personality types. It was also about how to communicate with different personality types and to understand how in order to do so may require using or developing new skills or overcoming our own personality type in order to communicate across age groups, gender, or ethnicity for the Kingdom's sake. Secondly, we saw how Jesus made the journey from birth to resurrection learning cultural context which is a pattern for Christians to follow.

* What were your thoughts on today's lesson topic prior to the lesson?

I never thought about what we discussed today.

* What are your thoughts on today's topic in light of today's lesson?

I think today's topic makes perfect sense because today's lesson opened the door to let us grasp what our communication deficits are and how we can address them and grow them to assets.

* Please include any additional thoughts you may have here.

I need to study the materials you are going to send.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

No

* Date: 2020-10-25

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

Today's lesson was two-fold: 1) to make sure class members understood contextual intelligence and to share examples of our attempts to gather contextual intelligence, 2) to transition to hospitality, what that means for the Church and how God commands us to offer hospitality.

* What were your thoughts on today's lesson topic prior to the lesson?

I was worried that I did not understand contextual intelligence gathering but sharing the examples of how we each gathered the intelligence a little differently and that was Ok was reassuring.

* What are your thoughts on today's topic in light of today's lesson?

I am more comfortable with the concept of contextual intelligence. I am ready to move on to offering hospitality through the matrix of personality, contextual intelligence, going the second mile with my Christian faith.

* Please include any additional thoughts you may have here.

I am glad we are at the point of praying for people we have met to see who it is we need to bring to Christ. Thanks

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

No. I'm fine.

* Date: 2020-11-01

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Today's lesson was to show how to link our SHAPE with our purpose of bringing others to Christ.

* What were your thoughts on today's lesson topic prior to the lesson?

I have always been apprehensive about sharing Christ with others. I did not know how to link my personality, gifts, and obedience to the Word successfully.

* What are your thoughts on today's topic in light of today's lesson?

I feel I have become equipped to share Christ with others. I will do so differently because God has made me unique. And that is Ok. I will fulfill the Great Commission according to my gifts with an obedient and grateful heart.

* Please include any additional thoughts you may have here.

I think a bibliography on Christian education and witnessing would be great additional tools for me.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

No. I am satisfied.

* Date: 2020-11-08

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Today's lesson was to give us tools for evangelism, ways to tell the Good News. As Christa said, equipping our toolbox before we even go forth.

* What were your thoughts on today's lesson topic prior to the lesson?

I had traditional evangelism training which incorporated a lot of Bible verse memorization. It was difficult and a little scary because it did not suit my personality. I never thought about what we talked about today before. I was a little apprehensive about what we would be asked to do, but it worked out.

* What are your thoughts on today's topic in light of today's lesson?

I think the lesson expanded the topic in an organic way. My top intelligence is interpersonal relationships. I can use what God gave me to tell the Good News. I have more tools that suit my personality so evangelism is more comfortable for me. Plus, I am relieved of the burden of increase because that is my Heavenly Father's job. I plant and water.

* Please include any additional thoughts you may have here.

I am going to make a notebook putting all the lessons together to create an evangelism notebook for easy reference for me.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

How does Christian meditation fit in with prayer and fasting?

* Date: 2020-11-15

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

This final class was a review and summation of what we have studied over the last six weeks. It was also a challenge to me about how I am going to use the lessons I have learned to bring others to Christ and to make disciples of them. It is how I am going to carry out the Great Commission.

* What were your thoughts on today's lesson topic prior to the lesson?

I did not realize I needed a plan to carry out evangelism. Now I know I do. It is a comforting road map.

* What are your thoughts on today's topic in light of today's lesson?

I feel more assured about witnessing, more confident. I like the skills I have acquired. I like to start witnessing with praying to the Holy Spirit.

* Please include any additional thoughts you may have here.

No, I am good.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I have been thinking that it would be nice to incorporate elements

Participant #27562

* Date: 2020-10-11

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

Today's lesson was to be about transformation. It did help in understanding what we really need to do to change our thinking and our approach when evangelizing. I now have a better understanding of what transformation looks like, yes in a way it did accomplish the purpose. If it was to give us a better understanding of transformation.

* What were your thoughts on today's lesson topic prior to the lesson?

I really did not know what the topic was going to be about other than evangelism, and the instructor's dissertation.

* What are your thoughts on today's topic in light of today's lesson?

After today's lesson, I did come away with a different perspective of how other think of us as a church and how we approach our community.

* Please include any additional thoughts you may have here.

I think we have been fooling ourselves of how others feel about what we are doing. It is time now to take a look in the mirror and ask ourselves what we can do differently.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Right now, I do not but later in the study, I will have a lot of questions. Looking at it right on we should be looking at restructuring our main focus. This will probably come later in the study

* Date: 2020-10-25

* What did you understand today's lesson was to be about? Did it accomplish its purpose? The lesson today was about contextual intelligence; I think the lesson accomplish its purpose. The purpose was to help one understand how to motivate different cultures. The first thing was to understand the situation by listening, observing, before reacting, or making a decision about the situation. If a person believes differently than you ask the question why do you believe what you believe? Maybe they themselves might not understand why they believe what they believe. It could be something that was passed down through generations.

* What were your thoughts on today's lesson topic prior to the lesson?
My thoughts today before the lesson was to understand my surrounding.

* What are your thoughts on today's topic in light of today's lesson?

If we, as Christians, would go the extra mile to invite others to Christ we would be more successful in that goal. Making sure that others feel loved and welcome in our world, no matter who they are, or where they come from. We need to understand that the first impression a person gets from us is the one they remember. Do as Jesus did, love us all. Smile!!!!!!

* Please include any additional thoughts you may have here.

Love and more love will move a mountain.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Good lesson today, not too much to absorb.

* Date: 2020-11-01

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Today's lesson was to be about our contextual intelligence experiences. Yes, it was a very good exchange of group experiences. It accomplished its purpose.

* What were your thoughts on today's lesson topic prior to the lesson?

My only thought was how we were going to share our experiences. Would we really have time to discuss our feeling? It is never a real surprise since we get a heads up before the class.

* What are your thoughts on today's topic in light of today's lesson?

It was great; 2 different ways to approach a situation. 10 basis points on communicating and five main points of bringing others to Christ.

* Please include any additional thoughts you may have here.

This transformational Evangelism class should be taught to the church. A message we all should hear if we want to grow; (to do God's work). We need to understand how to bring others to Christ in a changing world. A world that does not look like the one we grew up in. Our hospitality needs a lot of work. We cannot expect the world to follow us, because of what they see? Do they see Christ in us? We all need to be transformed into a new creature.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

In class, it seems so simple to bring other to Christ but when they come what we do after they come, rules, rules. We will never see the world as we remembered before COVID. We will see a new world and the church will have to conform to it. I think if we really

listen to what we say, the world would be a better place. Words are nice but actions win people. I see a smile, but I do not feel that smile.

* Date: 2020-11-11

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

My understanding was that we were to recap how to share the gospel with a stranger.

Yes, the purpose of the lesson was accomplished.

* What were your thoughts on today's lesson topic prior to the lesson?

My thoughts were that we were going to discuss sharing the gospel with others.

* What are your thoughts on today's topic in light of today's lesson?

Today was a great day!!! Today's lesson gave us unique ways of sharing the gospel.

Great sharing the gospel on a napkin.

* Please include any additional thoughts you may have here.

This lesson today more interaction, giving all a chance to participate and share.

GREAT!!!!!! Not having to pick words to share. Not feeling like you are being judged.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-11-15

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

Yes, Yes

* What were your thoughts on today's lesson topic prior to the lesson?

My thoughts were that we were going to discuss our evangelizing plan

* What are your thoughts on today's topic in light of today's lesson?

It was enlightening.

* Please include any additional thoughts you may have here.

This was a great lesson today. The interaction among the students and instructors made for a very productive day for learning and sharing.

*Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

This class should be rolled out to all that want to evangelize. A very good tool to re-educated and refresh old disciple-makers. This class helps all to understand (realize) they too can bring others to Christ.

Participant #53223

* Date: 2020-10-12

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

Ice breaker and the purpose of this lesson with charts

* What were your thoughts on today's lesson topic prior to the lesson?

I know that I needed to be refreshed on this subject. It is a reminder as to what Jesus wants us to do

* What are your thoughts on today's topic in light of today's lesson?

I thought it was an eye opening to all of us. Nothing is perfect, although we try to be like Jesus - but there is always room for improvement

* Please include any additional thoughts you may have here.

I thought this was a great topic for the church as a whole

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Not at this time.

* Date: 2020-10-18

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
Spiritual gifts and meaning. It was accomplished.

* What were your thoughts on today's lesson topic prior to the lesson?

Explanation of gifts would be interpreted.

* What are your thoughts on today's topic in light of today's lesson?

Good thoughts, I have taken these before and given them to students.

* Please include any additional thoughts you may have here.

It is always good to give a survey to see where student's strengths and concerns are.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

No, definitions were given for each category, very good.

* Date: 2020-10-25

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
How to interact with different cultures, and it did accomplish the purpose for me.

* What were your thoughts on today's lesson topic prior to the lesson?

Thought we would go through each person's homework.

* What are your thoughts on today's topic in light of today's lesson?

I like the short demos that were shown in class today to emphasize how important it is to show hospitality.

* Please include any additional thoughts you may have here.

Enjoyed the remarks from other students, some which I have experienced.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I just like the part you brought up about the lady with the children coming in church with full arms. Sometimes trying to do our job, we still must be sensitive and realize that some rules must be broken, you probably made that person feel good by showing you concern.

* Date: 2020-11-01

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
Going the second mile. Yes, the purpose was accomplished.

* What were your thoughts on today's lesson topic prior to the lesson?

Better understanding how to achieve the extra mile in our ministry or just people period.

* What are your thoughts on today's topic in light of today's lesson?

I thought we were given good information to help us communicating with others and what to do as well as what not to do.

* Please include any additional thoughts you may have here.

The 10 components of communicating, and the 7 tips on how to share your faith with non-believers were a refreshers on how to do and what not to do.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I think we are covering what is needed to be effective in our communication and in our sharing the gospel.

* Date: 2020-11-08

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Going over the steps given last week about how to share your faith.

* What were your thoughts on today's lesson topic prior to the lesson?

How to put the steps of sharing in action when witnessing.

* What are your thoughts on today's topic in light of today's lesson?

I thought it was good information to share with other, and a reminder about sharing your faith on a napkin in a restaurant. Sin is missing the mark.

* Please include any additional thoughts you may have here.

The session also gave good information on how to talk to unbelievers when they come up with excuses why they are not part of God's plan, too busy, do not understand, not good enough, etc.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

DONE = every religion

* Date: 2020-11-15

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

A wrap/review of what we have already talked about.

* What were your thoughts on today's lesson topic prior to the lesson?

Same as above.

* What are your thoughts on today's topic in light of today's lesson?

The mission was accomplished.

* Please include any additional thoughts you may have here.

The class was informative and a reminder of what I have been taught over the years.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

None

Participant #230912

* Date: 2020-10-25

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

My take away from the lesson was to be able to perform an assessment of my personality type using the S.H.A.P.E. instrument methodology. It served its purpose. It determines that I was an Otter and a Golden Retriever. The descriptors of being an Otter were almost right on from my self-assessment. Having a nurturing personality professionally and personally, this puts you in a giving role most of the time and many times it is misunderstood as having a weak personality and the takers draw to you like a magnet. Many times at the end of the day, you realize you have nothing left in your gas tank left for yourself. I like groups and I think being the oldest child of a single parent, has most of

the time, put me in a take charge position in taking care of my siblings. It also provided me with my weaknesses as well. This information has clearly identified areas I need to work on to be able to be a great church leader performing evangelism. However, I do think I portray the Golden Retriever characteristics of being warm and friendly and keeping things status quo or the same. I may portray that when in work or new environments, but most of the time I am always thinking on how to make it better. There is always room for improvement and striving for perfection. Today's society has put this expectation on the African American woman, or we may be portrayed as an angry Black woman, which is a negative. This was portrayed during the Vice President Debate and Kamala Harris, she smiled for the entire debate! I worked as a healthcare quality worker for over a decade looking at how to make care better and safer in the healthcare setting for better outcomes. I do not turn it off when I go home and nor after I have retired, I approach life this way, I would [say] I am hardwired with (A) assessing life situations with identifying (P) problems, apply (I) interventions to the problem, (E) evaluate did they work, and/or (R) resolve or reassess the problem depending on if the intervention worked.

* What were your thoughts on today's lesson topic prior to the lesson?

It was interesting to see the group almost evenly represented all of the different categories on the SHAPE instrument. It also identified how one can so easily slip in and out of different personalities as deemed necessary. I found this to be true in my life as well. As a leader in healthcare and at home, there are times when I need to be an autocratic (direct) leader, if and when an emergency arose, and there are times when I can be fall into the coach, support and delegate mode, as I continue to perform ongoing assessments as I navigate life. This is when I choose to get involved and to what degree I get involved. Only when I perceive that I may be able to help or when asked, rarely do I say no when asked. I believe there are only two positions in life you at part of a problem or you are doing something about the problems identified. I do not like being on the fence

* What are your thoughts on today's topic in light of today's lesson?

It identified I have several areas I need to work on to improve on evangelism and spiritual gifts, so I will have to shift into a follower role and allow myself to become better in these areas to better serve the vision of the church. This is something critical to have success.

* Please include any additional thoughts you may have here.

I find this process quite invigorating and looking for new outcome ideas/recommendations from the group.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I think our church leadership is already ahead of the game by using the business model approach in developing and revisiting the mission, vision and value statements. By reciting them each Sunday it helps to get the masses to function in the same accord. The church leaders have determined there is a need to re-evaluate these statements each year and revise as deemed necessary. I have kept FIBC as my church home because I believe in the applied processes from its senior leadership.

* Date: 2020-11-01

* What did you understand today's lesson was to be about? Did it accomplish its purpose?

I thought the lesson was about identifying your Godly purpose of life and identify ways to use it to assist others in your life journey. In spite of your differences. Focus on the commonalities instead of your differences. It taught us to step up and to step out on faith and help others. It taught me to establish some "stretch" goals and not just enough, go beyond the set limits. Learn and strive to love your enemies and learn from each other. We all have areas of expertise. We also reviewed cultural intelligence of Issachar and Paul. We need to do better at being servants of God. Yes, it accomplished its purpose.

* What were your thoughts on today's lesson topic prior to the lesson?

We have to learn how to focus on the commonalities more than the differences of us and those in our different communities. It was brought to our attention that a smile makes a lot of difference as to how we are perceived.

* What are your thoughts on today's topic in light of today's lesson?

I have to quit coming to premature decisions of people until I truly get to know them. Use more optimism than skepticism when approaching a situation. Get the facts first! There are a lot of opportunities for us to grow as Christians in order to be able to better help those in our communities.

* Please include any additional thoughts you may have here.

As a group we have to relearn our church community to see how we can better serve them during and post COVID 19, a lot of things have changed and many may now have different needs. We also want to ring forward our best hospitality to impress new potential members to make them more curious of our church and want to join our church and become a better servant.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

No.

* Date: 2020-11-07

* What did you understand today's lesson was to be about? Did it accomplish its purpose? It provided guidelines for teaching the gospel; along with aligning the group with the same beliefs and values.

* What were your thoughts on today's lesson topic prior to the lesson?

I already had most of the same beliefs and understandings of the scriptures from 1 Corinthians.

* What are your thoughts on today's topic in light of today's lesson?

It was grounding us in some of the same understandings and belief patterns related to the gospel (Good News!)

* Please include any additional thoughts you may have here.

The definition of sin varies quite a bit within the same group of people. Many rationalize their actions of not being sinful to justify their behaviors, I guess I do sometimes as well.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

* Date: 2020-10-12

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
Today's class was a good introduction. Discussions surrounded meeting the participants, defining our interpretation of evangelism, church culture, hospitality, and church culture currently at FIBC. Pre-test survey, host questions, and participants' verbal and 'chat room' comments revealed our surface level understanding on these topics.

* What were your thoughts on today's lesson topic prior to the lesson?

Looking forward to learning more about evangelism. I am hopeful that the class will answer some questions that I have encountered while talking with others about church membership.

* What are your thoughts on today's topic in light of today's lesson?

Found through others sharing their ideas surrounding church membership at FIBC varied. Looking forward to future classes. Enjoyed meeting some other church members and hearing varying and similar views of church membership.

* Please include any additional thoughts you may have here.

Uncertain as to whether additional participants could be added to the class, class seems top loaded with senior citizens. Conversation today and survey data revealed that FIBC does have an aged congregation. I think exposure and participation of younger people in the process of this class, may help church growth. Looking forward to enhancing my knowledge of the Gospel and gaining strength in sharing the good news of Christ.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I have discovered that life is a continuous process of self-discovery. Recently, I seem to have a short attention span and am easily distracted by noises. Thus, having the opportunity to complete this survey at my own pace and in my own space makes me more productive. If possible, providing surveys either before or after class would be helpful.

* Date: 2020-10-19

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
Lesson 2 was concerning class members defining their spiritual gifts. Participants were electronically sent a survey entitled the S.H.A.P.E. questionnaire and instructed to complete/return the survey electronically. Survey responses had been tabulated, and categorized. In class discussion focused on the responses along with future predictions. All participants had completed the survey and a lively discussion on the results of individual reflections, perceptions, and answers occurred.

* What were your thoughts on today's lesson topic prior to the lesson?

Individuals received their scores and other information regarding their spiritual gifts immediately after completing the survey. I liked that aspect of the survey. I was excited to complete the survey. It was also nice how Pastor Karen shared everyone's responses.

* What are your thoughts on today's topic in light of today's lesson?

The discussion in this lesson, not only presented the individual responses, but also included individual strengths and weaknesses. Also included was how the information could be used to help all work together to meet a goal. How each participant could use their personal style to further evangelism at FIBC. I found my score and category

interesting (quite accurate), not surprising. It helped me to define my gifts, I had read the scripture in Galatians, but never really understood my gift.

* Please include any additional thoughts you may have here.

Enjoyed taking the survey and the class discussion. Class material and presentations were well organized and focused. Facilitator engaged participants in the lesson by asking for verbal reflections/responses, opening the chat function which sparked more conversation and by using graphic organizers. Found it interesting that the survey had been used for marriage ministry workshops. After this discovery, survey had a new meaning and did accurately describe my husband AND I. Enjoyed a nice chat conversation with another participant.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

The font used on lesson documents and slides was readable and seemed suitable for future classes. Old (former) textbooks recommended font size 28 (takes up much space on the document, but very readable).

* Date: 2020-11-06

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Today's lesson continued the group's discussion of Evangelism Transformation with a focus on effectively communicating the Gospel message.

Presentation and use of the two videos, one, a TED Talk presentation on essential elements of a good conversation and the second one on defining and spreading the Gospel helped me understand today's lesson.

* What were your thoughts on today's lesson topic prior to the lesson?

Communication skills are necessary in every aspect of our lives. However, these skills are lacking or are poorly developed for many people. The better we develop the art of communication, the greater a person's ability to express their ideas, and engage in conversation with people.

*Note: This writer once taught a Remedial Reading Class entitled Communication Skills. In the later years of my career, this skill was incorporated across the curriculum and taught as a Higher Order Critical Thinking Skill. Each class, despite the subject area required every student to present a speech which was evaluated on content, knowledge of content, and presentation style.

* What are your thoughts on today's topic in light of today's lesson?

Both videos clearly presented the topic of Effective Communication and the topic of spreading the Gospel Message well. I was able to identify some weak areas in my communication skills which need improvement. I watched the video on "How to Share Your Faith" by Alan Parr again on YouTube and again in your recorded Zoom Class. I enjoyed the presentation, the content (7 tips for sharing our faith), speaker's explanation of the Gospel and the speaker's delivery of the message. This is a video I think I will watch again (at least once)

* Please include any additional thoughts you may have here.

An interesting interaction that occurred this past week was the exchange of conversation between a clinician and a practicing student. I relayed information from our class, that the teacher used a TED Talk Video for our class discussion. Well, much lively discussion arose from both the clinician and the student. Seems this is a popular teaching tool

utilized in college courses these days. One person considered herself a TED Talk Guru, meaning she spends numerous hours listening to various talks. Unfortunately, not much evangelizing occurred, but maybe the beginning of this conversation as my appointments continue.

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I do understand that the lesson today began with the Chick Fila Video on "Hospitality." I did not comment on this as it is my understanding that this was a part of last week's lesson on hospitality. The film conveyed the message, but was slightly boring

Participant #5313

* Date: 2020-10-17

* What did you understand today's lesson was to be about? Did it accomplish its purpose? I thought it would be about discovering my spiritual gifts and where I might be effective in my church.

* What were your thoughts on today's lesson topic prior to the lesson?

The word transformational made me think I would be learning new concepts in evangelism.

* What are your thoughts on today's topic in light of today's lesson?

It was a good introduction into what direction the class will go.

* Please include any additional thoughts you may have here.

I look forward to more class participation

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

I thought our responses on the questionnaire would be anonymous. Even though it was not, I was very honest, [I] would have preferred anonymity

* Date: 2020-10-20

* What did you understand today's lesson was to be about? Did it accomplish its purpose? Understanding our personality types and how we can best interact with people. Yes, it accomplished this purpose.

* What were your thoughts on today's lesson topic prior to the lesson?

Completing S.H.A.P.E. indicated we would focus on what God has put in us and our own priorities in life.

* What are your thoughts on today's topic in light of today's lesson?

The lesson was pretty much in keeping with my thoughts and I thought 'oh well, another lesson on evangelizing. Where is the transformation? But then we turned the corner to what seems to be an invitation to think way out of the box in how to fulfill God's evangelistic plan for future generations who are not as conventional as we are.

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Is the goal to increase church membership/attendance or is it to increase God's greatest commandments - love God and love one another.

* Date: 2020-10-27

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
Looking beyond what is seen.

* What were your thoughts on today's lesson topic prior to the lesson?
We all bring something worthwhile to the table.

* What are your thoughts on today's topic in light of today's lesson?
I need to work on me and maybe I can create a culture of understanding

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

Chick-fil-a has a discriminatory practice against gays. Perhaps this should be acknowledged as a judgmental flaw even as we are lauding their hospitality.

* Date: 2020-11-02

* What did you understand today's lesson was to be about? Did it accomplish its purpose?
How I can go the second mile in today's society.

* What were your thoughts on today's lesson topic prior to the lesson?
I thought I would hear from others in the class regarding what they are doing to increase hospitality in their world.

* What are your thoughts on today's topic in light of today's lesson?
It gave me some ideas on things I can do that I am not doing. Sometimes, we are looking for the large gestures but sometimes it is the small things that make the difference between hope and hopeless.

* Please include any additional thoughts you may have here.

(No response)

* Are there any additional questions/comments/concerns you would like the researcher to be aware of? You can submit it here anonymously.

(No response)

BIBLIOGRAPHY

- Albanese, Catherine L., W. Clark Gilpin, Leigh Eric Schmidt, and Thomas A. Tweed. "How the Graduate Study of Religion and American Culture Has Changed in the Past Decade." *Religion and American Culture* 17, no. 1 (2007): 1-25. Accessed November 10, 2019. <https://web-a-ebSCOhost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=60&sid=e19ba234-fffe-4776-a07b-e61b0e8ea8c1%40sdc-v-sessmgr03>.
- Andersen, Erika. "21 Quotes from Henry Ford on Business, Leadership and Life." *Forbes.com*. Last modified 2013. Accessed November 8, 2018. <https://www.forbes.com/sites/erikaandersen/2013/05/31/21-quotes-from-henry-ford-on-business-leadership-and-life/#65f44ab8293c>.
- Balmer, Randall Herbert. *The Encyclopedia of Evangelicalism*. Louisville, KY: Westminster John Knox Press, 2002.
- Barclay, William. *The Acts of the Apostles*. 3rd ed. Louisville, KY: Westminster John Knox Press, 2003.
- Barna Group. "2015 Sees Sharp Rise in Post-Christian Population." Last modified 2015. Accessed May 21, 2019. <https://www.barna.com/research/2015-sees-sharp-rise-in-post-christian-population/#.V9rd7JMrKEI>.
- _____. "Meet Those Who 'Love Jesus But Not the Church.'" Last modified 2017. Accessed November 5, 2018. <https://www.barna.com/research/meet-love-jesus-not-church/>.
- _____. "The State of the Church 2016." Last modified 2016. Accessed May 21, 2019. <https://www.barna.com/research/state-church-2016/>.
- Barton, John, and John Muddiman. *The Oxford Bible Commentary*. Oxford, UK: Oxford University Press, 2007.
- Beck, Michael A. "Contextual Intelligence: One Intelligence To Serve Them All." DMin diss., George Fox University, 2019.
- Berger, Peter L. "Orthodoxy and the Pluralistic Challenge." *The Greek Orthodox Theological Review* 48, no. 1-4 (2003): 33-41.

- _____. "Reflections on the Sociology of Religion Today." *Sociology of Religion* 62, no. 4 (2001): 443-454. Accessed November 10, 2019. <https://web-a-ebscohost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=38&sid=e19ba234-fffe-4776-a07b-e61b0e8ea8c1%40sdc-v-sessmgr03>.
- _____. *The Sacred Canopy*. Garden City, NY: Doubleday and Company, Inc., 1967.
- _____. "Secularization Falsified | Peter L. Berger." First Things. Last modified 2008. Accessed November 19, 2019. <https://www.firstthings.com/article/2008/02/secularization-falsified>.
- Big Think. "Those Who Do Not Learn from History Are Doomed to Repeat It. Really?" Accessed September 14, 2018. <https://bigthink.com/the-proverbial-skeptic/those-who-do-not-learn-history-doomed-to-repeat-it-really>.
- Bjorndal, Silje Kvamme. *The Church in a Secular Age*. Eugene, OR: Pickwick Publications, 2018.
- Bradburn, Norman, Seymour Sudman, and Brian Wansink. *Asking Questions*. 1st ed. San Francisco, CA: Jossey-Bass, 2004.
- Brekus, Catherine A. *Strangers & Pilgrims: Female Preaching In America, 1740-1845*. Chapel Hill, NC: University of North Carolina Press, 1998.
- Brooks, Walter Henderson. *The Silver Bluff Church: A History Of Negro Baptist Churches In America*. Ebook. Chapel Hill, NC: University of North Carolina, 2000. Accessed March 5, 2021. <https://docsouth.unc.edu/church/brooks/brooks.html>.
- Brown, David, A. R. Fausset, and Robert Jamieson. *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments*. Vol. 6, *Acts-Revelation*. London, UK; Glasgow, UK: William Collins, Sons, and Co., Ltd., n.d.
- Bullinger, Ethelbert W. *The Companion Bible: Being the Authorized Version of 1611 with the Structures and Notes, Critical, Explanatory and Suggestive and with 198 Appendixes*. Vol. 1. Bellingham, WA: Faithlife, 2018.
- Burlein, Ann. "Looking for Religion in All the Wrong Places." *Bulletin for the Study of Religion* 39, no. 4 (2010): 31-35. Accessed November 10, 2019. <https://web-a-ebscohost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=47&sid=e19ba234-fffe-4776-a07b-e61b0e8ea8c1%40sdc-v-sessmgr03>.
- Bushman, Richard L. *From Puritan to Yankee; Character and the Social Order in Connecticut, 1690-1765*. Cambridge, MA: Harvard University Press, 1967.

- Butler, Jonathan. *Awash In The Sea Of Faith: Christianizing The American People*. Cambridge, MA: Harvard University Press, 1990.
- Cadge, Wendy. "The Sacred Canopy: Elements of Sociological Theory of Religion." *Journal of American Academy of Religion* 85, no. 4 (2017): 1116-1117. Accessed November 10, 2019. <https://web-a-ebSCOhost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=35&sid=e19ba234-fffe-4776-a07b-e61b0e8ea8c1%40sdc-v-sessmgr03>.
- Carwithan, John. *A View of Fort George with the City of New York*. Image, 1730. Accessed May 24, 2019. <http://www.loc.gov/exhibits/religion/rel02.html#obj047>.
- Center for the Study of Global Christianity. "Quick Facts about Global Christianity | Center for the Study of Global Christianity." Last modified 2019. Accessed September 21, 2019. <https://gordonconwell.edu/center-for-global-christianity/research/quick-facts/>.
- Chacon, Richard J., and Michael C. Scroggins. *The Great Awakening and Southern Backcountry Revolutionaries*. New York, NY: Springer, 2014.
- Chapman, Hillary. "Preaching Women Of The First Great Awakening." Blog. *Journeys Faith*, 2017. Accessed March 4, 2021. <https://journeysfaith.com/blog/2017/3/21/preaching-women-of-the-first-great-awakening>.
- Colby, Sandra L., and Jennifer M. Ortman. *Projections of the Size and Composition of the U. S. Population: 2014 to 2060*. Washington, DC: U. S. Census Bureau, 2014. E-book. Accessed September 23, 2019. <https://www.census.gov/content/dam/Census/library/publications/2015/demo/p25-1143.pdf>.
- Collins, Cory. "What Is White Privilege, Really?" *Teaching Tolerance Magazine*, 2018. Accessed March 22, 2020. <https://www.tolerance.org/magazine/fall-2018/what-is-white-privilege-really>.
- Cone, Cecil Wayne. *The Identity Crisis in Black Theology*. Nashville, TN: AME Church Publishing House, 1975.
- Conzelmann, Hans. *Acts of the Apostles: A Commentary on the Acts of the Apostles*. Philadelphia, PA: Fortress Press, 1987.
- Coomber, Matthew J. M., Margaret Aymer, and Hugh Page. *Fortress Commentary on the Bible*. Lanham, MD: Fortress Press, 2014.
- Creswell, John W., and J. David Creswell. *Research Design*. 5th ed. Thousand Oaks, CA: SAGE Publications, Inc., 2018.

- Cross, F. L., and Elizabeth A. Livingston, eds. *The Oxford Dictionary of the Christian Church*. Cary, NC: Oxford University Press, 2005.
- Crossley, John P., Jr. "The 'Elective Affinity' Between Liberal Theology and Liberal Politics." *Journal of Society and Christian Ethics* 27, no. 2 (2007): 209-226. Accessed November 22, 2019. <https://web-a-ebshost-com.utsdayton.idm.oclc.org/ehost/detail/detail?vid=7&sid=e19ba234-fffe-4776-a07b-e61b0e8a8c1%40sdc-v-sessmgr03&bdata=JnNpdGU9ZWhtbG12ZQ%3d%3d#AN=ATLA0001629356&db=rfh>.
- Dayton, Donald W., and Robert K. Johnston. *The Variety of American Evangelicalism*. Knoxville, TN: University of Tennessee Press, 1991.
- Dockery, David S. "Evangelicalism: Past, Present, and Future." *Trinity Journal* 36, no. 1 (2015): 3-21. Accessed September 19, 2019. <https://search-ebshost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLAn3795759&site=ehost-live>.
- Duignan, Brian. "Postmodernism | Definition, Doctrines, & Facts". Encyclopedia Britannica. Last modified 2020. Accessed December 7, 2020. <https://www.britannica.com/topic/postmodernism-philosophy>.
- Dutton, Edward. "Cultural Uniqueness and Implicit Religion." *Implicit Religion* 13, no. 2 (2010): 173-194. doi:10.1558/imre.v13i2.173.
- Edwards, Jonathan. "Sinners in the Hands of an Angry God. A Sermon Preached at Enfield, July 8th, 1741." Edited by Reiner Smolinski. University of Nebraska – Lincoln. Last modified 1998. Accessed June 23, 2019. <https://digitalcommons.unl.edu/etas/54/>.
- Elwell, Walter A., and Barry J. Beitzel. "Troas." *Baker Encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House, 1988.
- Ershova, Maria, and Jan Hermelink. "Spirituality, Administration, and Normativity in Current Church Organizations." *International Journal of Practical Theology* 16, no. 2 (2013): 221-242. Accessed November 22, 2019. doi:10.1515/ijpt-2012-0015.
- Evans, C. Stephen. *Pocket Dictionary of Apologetics and Philosophy of Religion*. Downers Grove, IL: InterVarsity Press, 2002.
- Fackre, Gabriel J. "Claiming Jesus as Savior in a Religiously Plural World." *Journal for Christian Theological Research* 8 (2003): 1-17. Accessed September 19, 2019. <https://search-ebshost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0001337144&site=ehost-live>.

- Farrell, Hobert K. "Kerygma." In *Evangelical Dictionary of Biblical Theology*. Baker Reference Library. Electronic ed. Grand Rapids, MI: Baker Book House, 1996.
- Faw, Ernest Chalmer. *Acts (Believers Church Bible Commentary)*. Scottsdale, AZ: Herald Press, 1993.
- FBCP Foundation. "Foundations History." Last modified 2017. Accessed October 8, 2018. <http://fbcpfound.org/history/history.html>.
- Feldmeth, Nathan P. "Whitefield, George (1714-1770)." *Pocket Dictionary of Church History: Over 300 Terms Clearly and Concisely Defined*. Downers Grove, IL: IVP Academic, 2008.
- Flett, Eric G. "Exploring and Interdisciplinary Theology of Culture." *Cultural Encounters* 8, no. 2 (2012): 47-58. Accessed November 10, 2019. <https://web-a-ebshost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=20&sid=e19ba234-fffe-4776-a07b-e61b0e8a8c1%40sdc-v-sessmgr03>.
- Friedman, Thomas, L. "The Real War." *New York Times*, 2001.
- Gabig, Jack. "Exceeding Human Culture: A Christology that Transcends." *Journal of Youth Ministry* 9, no. 2 (2011): 91-105. Accessed November 10, 2019. <https://web-a-ebshost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=57&sid=e19ba234-fffe-4776-a07b-e61b0e8a8c1%40sdc-v-sessmgr03>.
- Galli, Mark, and Ted Olsen. *131 Christians Everyone Should Know*. Nashville, TN: Broadman and Holman, 2000.
- Gangel, Kenneth O. *Acts*. Nashville, TN: Broadman and Holman, 1998.
- Gaventa, Beverly R. *Abingdon New Testament Commentaries*. Nashville, TN: Abingdon Press, 2003.
- Geisler, Norman L. "Proclaiming the Changeless Truth in These Changing Times." *Southwestern Journal of Theology* 55, no. 1 (2012): 37-51. Accessed November 10, 2019. <https://web-a-ebshost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=26&sid=e19ba234-fffe-4776-a07b-e61b0e8a8c1%40sdc-v-sessmgr03>.
- Gerstner, John H. "The Great Awakening." In *Baker's Dictionary of Practical Theology*, edited by Ralph G. Turnbull, 150-151. Grand Rapids, MI: Baker House Books, 1967.
- Gewehr, Wesley M. *The Great Awakening in Virginia, 1740-1790*. Durham, NC: Duke University Press, 1930.

- Goldstein, Warren. "Secularization Patterns in the Old Paradigm." *Sociology of Religion* 70, no. 2 (2009): 157-178. doi:10.1093/socrel/srp029.
- Gorman, Michael J. *Elements of Biblical Exegesis*. Grand Rapids, MI: Baker Pub. Group, 2008.
- Gorski, Phillip S. "The Ongoing Plausibility of Peter Berger: Sociological Thoughts on the Sacred Canopy at Fifty." *Journal of the American Academy of Religion* 85, no. 4 (2017): 1118-1131. Accessed November 10, 2019. doi:10.1093/jaarel/lfx077.
- Grenz, Stanley J., David Guretzki, and Cherith Fee Nordling. *Pocket Dictionary of Theological Terms*. Downers Grove, IL: InterVarsity Press, 1999.
- Gromacki, Robert G. *New Testament Survey*. Grand Rapids, MI: Baker Academic, 1974.
- Hansen, Collin. "Revival Defined and Defended: How the New Lights Tried and Failed to Use America's First Religious Periodical to Quiet Critics and Quell Radicals." *Themelios* 39, no. 1 (2014): 29.
- Hilton, Boyd. *The Age of Atonement: The Influence of Evangelicalism on Social and Economic Thought, 1795-1865*. New York, NY: Oxford University Press, 1988.
- Hsu, Hua. "Stuart Hall and the Rise of Cultural Studies." *New Yorker*. Last modified 2017. Accessed August 10, 2019. <https://www.newyorker.com/books/page-turner/stuart-hall-and-the-rise-of-cultural-studies>.
- Hunter, James Davison. *Evangelicalism: The Coming Generation*. Chicago, IL: University of Chicago Press, 1987.
- Immanuel, Babu. *Acts of the Apostles*. Minneapolis, MN: Fortress Press, 2017.
- Jackson-Fossett, Cora. "Black Church Boasts Rich History In America - Los Angeles Sentinel." *Los Angeles Sentinel*, Last modified 2021. Accessed March 6, 2021. <https://lasentinel.net/black-church-boasts-rich-history-in-america.html>.
- Janesick, Valerie J. "A Journal About Journal Writing As A Qualitative Research Technique: History, Issues, And Reflections." *Qualitative Inquiry* 5, no. 4 (1999): 505-524. doi:10.1177/107780049900500404.
- Jensen, Lene Arnett. "Liberal and Conservative Conceptions of Family: A Cultural-Developmental Study." *International Journal for the Psychology of Religion* 16, no. 4 (2006): 253-269. Accessed August 17, 2019. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rh&AN=ATLA0001567408&site=ehost-live>.
- Johnson, Jeffery. "Lecture Untitled." Lecture, National Baptist Congress of Christian Education, Baltimore, MD, 2018.

- Johnson, Todd M., and Gina A. Zurla. *Global Christianity*. Center for the Study of Global Christianity, 2018. E-book. Accessed September 21, 2019. https://gordonconwell.edu/wp-content/uploads/sites/13/2019/04/GlobalChristianityinfographic.pdfPg1_.pdf.
- Karpov, Vyacheslav. "Desecularization: A Conceptual Framework." *Journal of Church and State* 52, no. 2 (2010): 232-270. Accessed November 10, 2019. doi:10.1093/jcs/csq058.
- Khanna, Tarun. "A Case for Contextual Intelligence." *Management International Review* 55, no. 2 (2020): 185.
- Kidd, Thomas S. *The Great Awakening: A Brief History With Documents*. New York, NY: St. Martin's Press, 2008.
- Kidd, Thomas S. *The Great Awakening: The Roots Of Evangelical Christianity In Colonial America*. New Haven, CT: Yale University Press, 2007.
- King, Martin Luther, Jr. "An Appraisal of the Great Awakening." The Martin Luther King Jr. Research and Education Institute, 1950. Accessed June 23, 2019. <https://kinginstitute.stanford.edu/king-papers/documents/appraisal-great-awakening>.
- Knowles, Andrew. *The Bible Guide*. Minneapolis, MN: Augsburg, 2001.
- Kramer, Carl E. "The Great Awakening, C. 1730S-1760." *Events that Changed America in the Eighteenth Century*. Edited by John E. Findling and Frank W. Thackeray. Westport, CT: Greenwood Publishing Group, Inc., 1998. Accessed January 28, 2019. <https://archive.org/details/eventsthatchange00find/page/n17>.
- Kutz, Matthew R. *Contextual Intelligence*. Perrysburg, OH: RTG Publishing, 2013.
- Lacey, Barbara E. "The World Of Hannah Heaton: The Autobiography Of An Eighteenth-Century Connecticut Farm Woman." *The William And Mary Quarterly* 45, no. 2 (1988): 280-304. Accessed March 5, 2021. doi:10.2307/1922328.
- Lambert, Frank. "I Saw The Book Talk!: Slave Readings Of The First Great Awakening." *The Journal Of African American History* 87, no. 1 (2002): 12-25. Accessed March 5, 2021. doi:10.1086/jaahv87n1p12.
- Lanyi, Gabor J. *The Great Awakening and the American Revolution*. Budapest, Hungary: Karoli Gaspar University, 2018. E-book. Accessed May 22, 2019. https://www.academia.edu/37977548/The_Great_Awakening_and_the_American_Revolution.

- Lee, Daniel. "Cultural Archetypes for a Theology of Culture in a Global Age." *Cultural Encounters* 12, no. 1 (2016): 37-53. Accessed November 10, 2019. <https://web-a-ebscohost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=50&sid=e19ba234-fffe-4776-a07b-e61b0e8ea8c1%40sdc-v-sessmgr03>.
- Lescelius, Robert H. "The Great Awakening: A Pattern for Revival." *Reformation and Revival Journal* 4, no. 3 (1995): 24-38. Accessed September 21, 2019. https://biblicalstudies.org.uk/pdf/ref-rev/04-3/4-3_lescelius.pdf.
- Lindsay, D. Michael. "Elite Power: Social Networks within American Evangelicalism." *Sociology of Religion* 67, no. 3 (2006): 207-227. Accessed September 19, 2019. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0001546963&site=ehost-live>.
- Lipka, Michael. "A Closer Look at America's Rapidly Growing Religious 'Nones.'" Pew Research Center. Last modified 2015. Accessed October 8, 2018. <http://www.pewresearch.org/fact-tank/2015/05/13/a-closer-look-at-americas-rapidly-growing-religious-nones/>.
- Marshall, I. Howard. *Acts*. Nottingham, UK: IVP Academic, 2008.
- Martin, Francis, and Thomas Clark Oden. *Acts*. Downers Grove, IL: InterVarsity Press, 2006.
- Matthews, Glenna. *The Rise Of Public Woman: Woman's Power And Woman's Place In The United States*. New York, NY: Oxford University Press, 2010.
- Maxson, Charles Hartshorn. *Great Awakening in the Middle Colonies*. Chicago, IL: University of Chicago Press, 1920.
- Mayo, Anthony J., and Nitin Nohria. *In Their Time*. Boston, MA: Harvard Business School Press, 2007.
- McGrath, Alister E. *Evangelicalism and the Future of Christianity*. Downers Grove, IL: InterVarsity Press, 1995.
- McNiff, Jean, Pamela Lomax, and Jack Whitehead. *You and Your Action Research Project*. London, UK: Routledge, 2002.
- Melton, J. Gordon. "Evangelical Church Protestantism." Last modified 1999. Accessed September 19, 2019. <https://www.britannica.com/topic/Evangelical-church-Protestantism>.
- Moore, Stephen D. "Between Birmingham and Jerusalem: Cultural Studies and Biblical Studies." *Semeia* 82 (1998): 1-32. Accessed August 17, 2019. <https://search->

ebscohost-
com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0000007
725&site=ehost-live.

Murray, Iain H. *Evangelicalism Divided*. Edinburgh, UK: Cambridge University Press, 2001.

Myers, William. *Research in Ministry*. 3rd ed. Chicago, IL: Exploration Press, 2002.

Nadin, Sara, and Catherine Cassell. "The Use of a Research Diary as a Tool for Reflexive Practice." *Qualitative Research in Accounting and Management* 3, no. 3 (2006): 208-217. doi:10.1108/11766090610705407.

New York City Almanac. *A View of Fort George with the City of New York*. Image, 1771. Accessed May 24, 2019. <http://www.loc.gov/exhibits/religion/rel02.html#obj047>.

Noll, Mark A. *The Rise of Evangelicalism*. Downers Grove, IL: InterVarsity Press, 2009.

Nye, Malory. "Religion, Post-Religionism, and Religioning: Religious Studies and Contemporary Cultural Debates." *Method and Theory in the Study of Religion* 12, no. 4 (2000): 447-476. Accessed November 10, 2019. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0000064812&site=ehost-live>.

Parker, Evelyn L. "Cultural Studies Meets Religious Education." *Religious Education* 101, no. 4 (2006): 462-465. Accessed November 10, 2019. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0001557881&site=ehost-live>.

Parks, Jessica. *Jonathan Edwards: A Guide to His Life and Writings*. Bellingham, WA: Faithlife, 2017.

Pauls, Elizabeth Prine, Aakanksha Gaur, and Brian Duignan. "Cultural Studies | Interdisciplinary Field." *Encyclopedia Britannica*. Last modified 2009. Accessed January 9, 2020. <https://www.britannica.com/topic/cultural-studies>.

Pervo, Richard I. *Acts*. Minneapolis, MN: Fortress Press, 2009.

Peterson, David. *The Acts of the Apostles*. Grand Rapids, MI: William B. Eerdmans, 2009.

Pettegrew, Larry D. "Evangelicalism, Paradigms, and the Emerging Church." *Master's Seminary Journal* 17, no. 2 (2007): 159-75. Accessed September 9, 2019. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=a6h&AN=ATLA0001558183&site=ehost-live>.

- Pew Research Center's Religion and Public Life Project. "Attendance at Religious Services - Religion in America: U.S. Religious Data, Demographics and Statistics." Last modified 2014. Accessed May 21, 2019. <https://www.pewforum.org/religious-landscape-study/attendance-at-religious-services/>.
- Porterfield, Amanda. "The Great Awakening." *Syracuse Scholar* 3, no. 1 (1982): 2.
- "Postmodernism – Art Term | Tate." Tate. Last modified 2020. Accessed December 7, 2020. <https://www.tate.org.uk/art/art-terms/p/postmodernism>.
- Puskas, Charles B., and David Crump. *An Introduction to the Gospels and Acts*. Grand Rapids, MI: William B. Eerdmans Pub. Co., 2008.
- Quirion, Kory Ray Thomas. "The First Great Awakening: Revival and the Birth of a Nation." *Bound Away: The Liberty Journal of History* 1, no. 2 (2015): 1. Accessed January 28, 2019. <http://digitalcommons.liberty.edu/ljh/vol1/iss2/3>.
- Rah, Soong-Chan. "The Next Evangelicalism: Freeing the Church from Western Cultural Captivity." *Cultural Encounters* 5, no. 2 (2019): 63-75.
- Randall, Rebecca. "How Many Churches Does America Have? More Than Expected." Christianity Today. Last modified 2017. Accessed May 21, 2019. <https://www.christianitytoday.com/news/2017/september/how-many-churches-in-america-us-nones-nondenominational.html>.
- Rea, Louis M., and Richard Allen Parker. *Designing and Conducting Survey Research*. 4th ed. San Francisco, CA: Jossey-Bass, 2014.
- Reaves, Dylan. "Peter Berger and the Rise and Fall of the Theory of Secularization." *Denison Journal of Religion* 11, no. 1 (2012): 11-18. Accessed November 10, 2019. <http://digitalcommons.denison.edu/religion/vol11/iss1/3>.
- Rex, Tom R. *Development of Metropolitan Phoenix: Historical, Current, and Future Trends*. Tempe, AZ: The Morrison Institute for Public Policy, Arizona State University, 2000. E-book. Accessed October 8, 2018. <https://repository.asu.edu/attachments/75299/content/DevelopmentOfPhx.pdf>.
- Robinson, Lindsay. "Downtown Phoenix Development Highlights Need for Walkable Streets." Cronkite News - Arizona PBS. Last modified 2016. Accessed October 8, 2018. <https://cronkitenews.azpbs.org/2016/05/05/downtown-phoenix-housing-development-walkability/>.
- Robinson, Marilynne. "Jonathan Edwards in a New Light: Remembered for Preaching." *Humanities* 35, no. 6 (2014). Accessed June 23, 2019. <https://www.neh.gov/humanities/2014/novemberdecember/feature/jonathan-edwards-in-new-light-remembered-preaching-fire-and>.

- Schawbel, Dan. "Jack Canfield and the Golden Motorcycle Gang." *Forbes*. Last modified 2011. Accessed May 21, 2019. <https://www.forbes.com/sites/danschawbel/2011/11/21/jack-canfield-and-the-golden-motorcycle-gang/#4f14f29024a9>.
- Scherer, Lester B. *Slavery And The Churches In Early America, 1619-1819*. Grand Rapids, MI: Eerdmans, 1975.
- Severance, Diane. "What Was the Great Awakening? Know the Facts and Summary." Christianity.com. Last modified 2010. Accessed January 28, 2019. <https://www.christianity.com/church/church-history/timeline/1701-1800/the-great-awakening-11630212.html>.
- Shelley, Bruce L. "Evangelicalism." *Dictionary of Christianity in America*. Downers Grove, IL: InterVarsity Press, 1990.
- _____. *Evangelicalism in America*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1967.
- Shibley, Mark A. *Resurgent Evangelicalism in the United States: Mapping Cultural Change since 1970*. Columbia, SC: University of South Carolina Press, 1996.
- Sills, M. David. *CSB Study Bible: Notes*. Nashville, TN: Holman Bible Publishers, 2017.
- Sittser, Gerald L. "The Long and Deep Memory of Evangelicalism." *Journal of Spiritual Formation and Soul Care* 10, no. 2 (2017): 207-219. Accessed September 19, 2019. DOI:10.1177/193979091701000209.
- Skrefsrud, Thor-André. "Barriers to Intercultural Dialogue." *Studies in Interreligious Dialogue* 28, no. 1 (2018): 43-57. Accessed August 17, 2019. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLAI7181231001448&site=ehost-live>.
- Speidell, Todd. "Ray S. Anderson's Doctrine of Humanity as a Contribution to a Theology of Culture: A Case Study Approach." *Cultural Encounters* 7, no. 2 (2011): 17-27. Accessed November 11, 2019. <https://web-a-ebscohost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=14&sid=e19ba234-fffe-4776-a07b-e61b0e8a8c1%40sdc-v-sessmgr03>.
- Spencer, F. Scott. *Gospel of Luke and Acts of the Apostles*. Nashville, TN: Abingdon Press, 2008.
- Stahler, Jared R. *Summary of H. Richard Niebuhr Christ and Culture*. Lexington, NY: St. Peter's Church, 2010. E-book. Accessed November 15, 2019. <http://theintersection.pbworks.com/w/file/22081107/Summary%20of%20H.%20Richard%20Niebuhr%20%20Christ%20and%20Culture.pdf>.

- Stewart, Warren H., Sr. "The Error in Which We Live." Sermon, First Institutional Baptist Church, Phoenix, AZ, 2012.
- _____. *First Institutional Baptist Church Centennial Journal*. Phoenix, AZ: First Institutional Baptist Church, 2005.
- Stott, John R. W. *The Message of Acts*. Leicester, UK: InterVarsity Press, 1994.
- Swanson, James. *Dictionary of Biblical Languages with Semantic Domains: New Testament*. Oak Harbor, WA: Logos Research Systems, Inc., 1997.
- Taylor, Barry. "Culture since 1985". *Missiology: An International Review* 35, no. 2 (2007): 145-156. Accessed November 10, 2019. <https://web-a-ebshost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=44&sid=e19ba234-fffe-4776-a07b-e61b0e8ea8c1%40sdc-v-sessmgr03>.
- Thompson, Derek. "Long Hours, Crowded Houses, Death by Trolley: America in 1915." *The Atlantic*. Last modified 2016. Accessed November 4, 2019. <https://www.theatlantic.com/business/archive/2016/02/america-in-1915/462360/>.
- Thorsen, Don. *Calvin versus Wesley: Bringing Belief in Line with Practice*. Nashville, TN: Abingdon Press, 2012.
- Thumma, Scott. "2010 National Profile of U.S. Nondenominational and Independent Churches." Hartford Institute. Last modified 2019. Accessed May 21, 2019. <http://www.hartfordinstitute.org/cong/nondenominational-churches-national-profile-2010.html>.
- Thuswaldner, Gregor. "A Conversation with Peter L. Berger: 'How My Views Have Changed.'" *The Cresset*. Last modified 2014. Accessed November 9, 2019. http://thecresset.org/2014/Lent/Thuswaldner_L14.html.
- Tracy, Joseph. *The Great Awakening*. Boston, MA: Tappan and Dennet, 1842.
- Trites, Allison A., and William J. Larkin. *The Gospel of Luke and Acts*. Carol Stream, IL: Tyndale House Publishers, 2006.
- Truant, Anthony. "Untitled Plenary Session." Lecture, In a Spiritual Journey: N. E. X. T. Conference, Charlotte, NC, 2018.
- Turnau, Theodore A., III. "Popular Culture, Apologetics, and the Discourse of Desire." *Cultural Encounters* 8, no. 2 (2019): 25-46. Accessed November 22, 2019. <https://web-a-ebshost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=4&sid=e19ba234-fffe-4776-a07b-e61b0e8ea8c1%40sdc-v-sessmgr03>.
- Turner, Laura Ortbet. "'Why I Hate Religion but Love Jesus': To Adore or Abhor?" *Christianity Today Women*. Last modified 2018. Accessed November 8, 2018.

<https://www.christianitytoday.com/women/2012/january/why-i-hate-religion-but-love-jesus-to-adore-or-abhor.html>.

- Turner, William C., Jr. "Black Evangelicalism: Theology, Politics, and Race." *Journal of Religious Thought* 45, no. 2 (1989): 40-56. Accessed September 19, 2019. <https://web-a-ebscohost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=9&sid=9cc3f88e-3a66-4327-b089-5b886808e281%40sessionmgr4007>.
- Ukah, Asonzeh F. K., and Tammy Wilks. "Peter Berger, the Sacred Canopy, and Theorizing the African Religious Context." *Journal of the American Academy of Religion* 85, no. 4 (2017): 1147-1154. Accessed November 10, 2019. <https://web-a-ebscohost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=17&sid=e19ba234-fffe-4776-a07b-e61b0e8ea8c1%40sdc-v-sessmgr03>.
- U.S. Library of Congress. "Religion in Eighteenth-Century America - Religion and the Founding of the American Republic." Accessed May 20, 2019. <https://www.loc.gov/exhibits/religion/rel02.html>.
- van der Woude, Joanne. "Most Were Much Affected and Many in Much Distress." *The Great Awakening in a New Literary History of America*. Edited by Greil Marcus and Werner Sollors. Cambridge, MA: Belknap Press of Harvard University Press, 2009. Accessed January 28, 2019. <http://nnrs.harvard.edu/urn-3:HUL.InstRepos:2625514>.
- Wall, Robert W., N. T. Wright, and J. Paul Sampley. *The New Interpreter's Bible*. Nashville, TN: Abingdon, 2002.
- Webber, Robert. *Ancient-Future Faith Rethinking Evangelicalism for a Postmodern World*. Grand Rapids, MI: Baker Books, 1999.
- Weep, Reed M. N. "When Did the Word 'Culture' Become a Synonym for the Word 'Bullshit'? The Genealogy of a Term." *Bulletin for the Study of Religion* 40, no. 1 (2011): 36-37. Accessed November 10, 2019. <https://web-a-ebscohost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=9&sid=e19ba234-fffe-4776-a07b-e61b0e8ea8c1%40sdc-v-sessmgr03>.
- Wheatley, Phillis, and Vincent Carretta. *Complete Writings*. New York, NY: Penguin Publishing Group, 2001.
- Worthen, Molly. *Apostles of Reason: The Crises of Authority in American Evangelicalism*. New York, NY: Oxford University Press, 2014.
- Yarnell, Malcolm. "Global Choices for Twenty-First Century Christians: Bringing Clarity to Missional Theology." *Southwestern Journal of Theology* 55, no. 1 (2012): 18-36. Accessed November 10, 2019. <https://web-a-ebscohost-com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=9&sid=e19ba234-fffe-4776-a07b-e61b0e8ea8c1%40sdc-v-sessmgr03>.

com.utsdayton.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=23&sid=e19ba234-
fffe-4776-a07b-e61b0e8c1%40sdc-v-sessmgr03.

Zerwick, Maximilian, and Mary Grosvenor. *A Grammatical Analysis of the Greek New Testament*. Rome, Italy: Biblical Inst. Pr., 1974.